

BLACKFRIARS

A MONTHLY REVIEW

Edited by the English Dominicans



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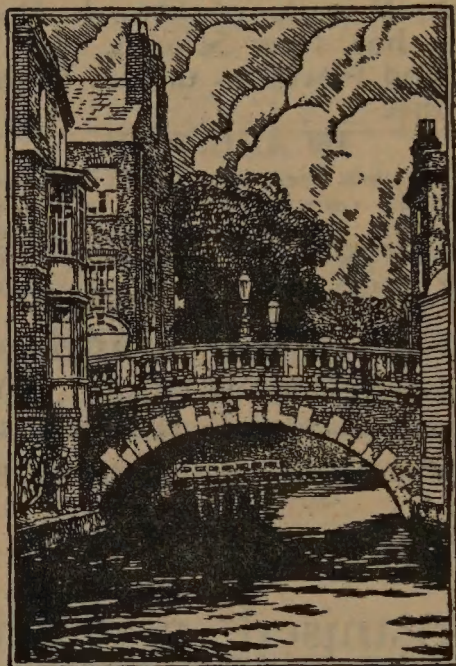
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Vol. XIV. No. 155.

February, 1933

EDITORIAL

IN our issue of this month our readers will find several articles of importance. We need mention only some of them.

First there is the paper read by Archbishop Goodier lately to a hundred and twenty clergymen of the Church of England. Simple, clear, sympathetic in tone and temper, it sets out our concept of authority in the Catholic Church. When read, the paper created a great impression, because though written in a courteous manner it was yet uncompromising in doctrine. Here is controversy *in excelsis*. Archbishop Goodier is of the tradition of St. Francis de Sales.

The particular group he addressed is growing, in seriousness as well as in numbers. It is losing its undergraduate flippancy. It is maturing.

The article on the Leakage begun in our last issue by Fr. Valentine, is here concluded. It points to a disease and a remedy, for he has put his finger not on a symptom but the very cause of the illness of our stricken body.

From another angle Mr. Eric Gill re-enforces the same point. Further by insisting on the artist's need for responsible independence, he makes an indictment of a popular fallacy. Even in the minds of educationists, culture is sometimes described as acquired in leisure hours. Culture is

only acquired by a man at his work. The leisured dilettante does not create culture but dissipates it.

This is confirmed by Mr. A. Parker's account of the new spirit of Catholicism in Spain. Had the Catholics in Spain earlier taken more seriously the social doctrine of the Pope, the Communists would not have been in a position to throw at them the taunts they have. Only now are they beginning to set right what is wrong and answer the brutal but not wholly unjustified gibes of the exploited masses.

Shall we Catholics in England also be too late? Speaking of the reforms demanded by Leo XIII, the present Pope says: 'Unless serious attempts be made *with all energy and without delay* to put them into practice, let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution.'

Here is a strange thing! We have been given by our greatest religious authority a social gospel of the most popular character. A social gospel, moreover, which many men of intelligence outside our borders accept as containing the true diagnosis of the ills that beset our modern society and the true remedies we need. Yet we who talk so much of the inestimable value of the living voice of authority do nothing to bring that authoritative teaching into the counsels of the nation. We are so busy explaining the attitude of the Church towards our modern problems that we forget to obey it. To the outside world, this is a scandal to the faith. Though the content of our social teaching is so popular, because of our inaction we are losing to communism very many of our disinherited. When in the north a Communist procession passes a Catholic Church, half the cloth caps are lifted in reverence; they should not pass a Catholic Church, but enter it.

Lastly we are happy to present our readers with an account of the presidential election in the United States, written by an American who has intimate acquaintance with the moods and men of the hour.

EDITOR.

NOTES ON THE MONTH

THE HOLY YEAR. The pain of losing and loss is all that is Time's own. The life and freshness in it derive from Eternity. Nevermore, that is the sadness of history; everything passes. But the Logos, the exemplar of all perfections, was born into the stream of Time, and there offered Himself in sacrifice; that nothing might perish, but everything be gathered into His Eternity. This is the central fact of history. In our present distresses, the Pope now bids us think of that. His message is not one of escape, but of our supremacy over what is only an incident, after all, in human life; a crisis, not *the* crisis.

TECHNOCRACY. Thus viewing the situation in proportion, we should be the first to tackle it. The evil is large and extensive. But to many able men, the problem is not difficult—in the sense of complicated—either to diagnose or remedy. Put us in charge, says a group of engineers and scientists, and we will provide plenty for all and with short hours of work: we have mastered machinery: all that remains is to sweep away the obsolete system of finance that prevents the world's wealth from reaching all for whom it was created: this we can do without violence or shock. For a non-technical account of their position, we commend a booklet recently published, *The ABC of Technocracy*, by Frank Arkwright (Hamish Hamilton, 1/6.).

OBJECTIONS. The matter is not one for the economists alone, for it touches the very nature of man. Technocracy may be without economic flaw, but traditional religion is said to be critical of, even hostile to, the very advantage Technocracy offers, namely the Leisure State. Is not hard labour the penalty for sin? And furthermore is it not a necessary discipline? To quote the headmaster of Mr. Williamson's *Dandelion Days*: 'The only thing in this world is work! Why, without work, where should we be? Lying on our backs in the jungle, waiting for ripe bananas to drop into our mouths. Some of you no doubt would prefer such a life: an ideal of a soft snug job after leaving school. Boys, don't be pauper spirits!'

LEISURE NOT LAZINESS. It can be urged that plenty of work will remain long after production and distribution

have been scientifically designed to meet consumption. The problem of leisure should not arise until the waste land has been reclaimed, the slums cleared, and with them the rows of mean streets, and the shacks that litter the fringes of the town and stretch out along the roads into the country. There are many other urgent schemes of destruction and construction. Then the ascetical objection to Technocracy can be met by a distinction between leisure and unemployment. The subjects of industrial capitalism have only experienced the latter, and so it is difficult to judge the probable effect of leisure on the people. The upper middle classes have not notably suffered from their tradition of leisure. There seems no strong reason to suppose that a system which ruled out drudgery would make people flabby.

THE CATHOLIC ATTITUDE. Two facts are not without significance. The Church makes a precept of abstaining from servile work (the number of leisure-days she encouraged was a scandal to the economics bred of the Reformation), and a counsel of the vow of poverty, one of the purposes of which is to free men from worry over material things. But although the Catholic temper is opposed to the go-getter, man is a worker, an artist, and there will be no sympathy with any scheme that would make him little more than a consumer. Production, as well as consumption, needs to be equitably shared and distributed.

WORK WORSHIP. At present, a job should not be regarded as the only title to a livelihood. The Dole, so far as it goes, is primarily a matter of justice, not expediency or charity. A Catholic would not admit that the divine ordination of work includes the degrading employments which people are forced to take up in order to eke out a living. The Vienna correspondent of *The New Statesman* has described some of them—stealing into the slaughter-houses at night and plucking bristles from the pigs in the pens; searching the gutters and sewers and racking the refuse dumps for odds and ends; fishing for fat at the outflow of the town drain; touting for illegal operations. We cannot congratulate ourselves that conditions are very much better in this country.

LEGALIZATION OF THEFT. The Kenya Legislative Council has passed an ordinance nullifying the Native Land Trust Ordinance, which assured the natives some security in the overcrowded reserves left to them. If this had been done because a vital commodity had been discovered to be worked for the public good, there would have been some defence for expropriation. But the reason in this case is the discovery of gold, and the motive behind the exploitation looks suspiciously like the profit of a private group.

RADIO SERMONS. Catholic services may be criticized by the neutral listener, but not for the reason he criticizes so many others—namely for their bleating. There are noteworthy exceptions—a listener last year may remember the Christmas Eve sermon on the Incarnation by the Dean of Winchester, and one earlier in the year on Christ the King by the Rev. B. Walke—but the majority are a real danger to Christianity. The urgent calls to an ideal undefined, the sentimentality that deserves the jeering it provokes. It should not cause surprise if a non-Christian's best instincts are revolted by such a religion, or the evening service taken as Sunday vaudeville.

A DIMINISHING NATION. Careful calculations show that the population of Great Britain should reach its peak about 1940. Afterwards an uneven decline should set in. One result will be an increased proportion of old people—in 1960, says *The Times*, we shall have to adapt ourselves to a nation composed perhaps of a million fewer small boys and a million more elderly women. Leaving mortality aside, and patriotism too, we may notice another result, the threat to Industry. Already the Manchester Corporation, doubting whether it will ever supply a need, have decided to postpone indefinitely a Westmorland water-works scheme, on which £1,000,000 has been spent and liability for £300,000 assumed. There is a warning here for other schemes of industrial development.

JACOBIN.

THE IDEAL OF THE CHURCH

(A paper read by request to a gathering of Anglican clergymen, assembled to discuss the question of Reunion with the Church of Rome.)

LET me begin with an assumption. I assume that I am speaking to an audience, every member of which has much in common with me. Above all we have before us a common end. We have a common desire that all believers in Jesus Christ our Lord, the true Son of the true God, should be one, even as He and the Father are one. We have all an ambition, and it is more than a mere Utopian dream, to restore in Christendom what we recognise as having been severed, 'the unity of the Spirit in the bond of peace. One body and one Spirit: as we are called in one hope of our calling.'

Nevertheless, before I begin to say anything positive at all, I am conscious that there is a fundamental difference of outlook between many who kindly listen to me here and my colleagues and myself. Though in words we may seem to reach the same goal, we start from different stand-points. It is a difference, not so much of theological definitions as of philosophical first principles. We may profess to believe the same truths, we may express them in the same terms, and even in the same actions, yet, because of the different foundations on which we build them, they have not for us the same substance, or value, or solidity. Many, whether consciously or not, will not easily accept the external evidences, the objective truths, which to us, as to all Catholics, appear conclusive and convincing. To them truth is more subjective, more a matter of personal judgment, and personal interpretation, than it is to us; to them it is something that comes rather from within a man himself than from without. One side believes, on authority indeed, but on authority in so far as it is interpreted and approved by its own personal judgment; the other believes, on authority first, and its personal judgment confirms it. To the one the subjective comes first, the authority after; to the other authority comes first, the argument from its own understanding second. In discussing all

differences between Christians, nay more, in discussing even those things in which we agree, it is necessary for me at least to bear this difference in mind. The mentality of Europe, outside the Roman Catholic Church, is no longer dominated by the dogmatism of a Luther or a Calvin; it is permeated by the subjectivism of Imanuel Kant and his successors.

Still let us begin by stating some fundamental truths which I venture to presume we all have in common. I think we all accept the moral obligation that there is on every man, if he is to fulfil his duty to his Creator and attain the end for which he has been made, of professing some kind of religion, of paying some kind of homage to God. We are agreed, moreover, that to help man to discover and worship Him the better, to know God and love Him as he ought, it is not repugnant to reason, indeed it is most reasonable, that God should in some way beyond that of ordinary nature and human experience make Himself known to man. In other words, we all admit the fittingness, from God's side, of supernatural revelation. I think we all go further and agree that the human race, in its present condition of ignorance and confusion, could not without some kind of revelation, some unerring guidance given to it from outside itself, know certainly, and without error, the full truth even of natural religion; in other words we believe that supernatural revelation of some kind, some kind of speaking to man by God, would seem to be a moral necessity if man is to live his life as a creature of God in any adequate way.

The fact that we believe that this revelation has been given to man is what we mean when we speak of the Christian faith. The Christian religion is not an evolved religion, whatever evolution may or may not have gone before it by way of preparation; in the fulness of time it was revealed by God to man. Jesus Christ, the true Son of God, the Second Person of the Blessed Trinity, came down upon this earth; while remaining truly God He became also truly Man; He died, and He rose again from the dead.

While on earth He revealed to men what He said He had learnt from His Father, what His Father had given to Him to make known; a knowledge of God, His Father and our Father, and a rule of life in accordance with that knowledge, which of himself man could never have attained. This, I assume, is what we all accept when we say that we are Christians, that we believe in the Christian religion, that we are believers in, and followers of, 'Jesus Christ, His only Son, Our Lord.'

But after this it is possible that we may part company. The Christian religion is one thing; is it the same thing as the Christian Church? We have those believers in Christ and His revelation who say that He revealed the one but did not establish the other; that beyond faith in Jesus Christ and His teaching, and adherence to Him by faith, there is no such thing as an organised Church coming from His hands. There are others who claim that He founded a Church, but not its constitution and nature; this, they tell us, so far as it exists at all, is entirely the creation of man. Others again will say that Christ gave us a Church indeed, but only in its leaders as a body, in its Apostles and its bishops, without any subordination or subjection of one to another; these alone, when taken together, are the rightful successors of Jesus Christ, their united voice, and no other, is His voice. Lastly there are those who would agree that Christ founded a Church, but that His Church was rather mystical and hidden than real and visible. They would agree with the first of these classes and say that all who believe in Jesus Christ and are baptised are members of the Church. They would tend to agree with the second class, and see in the external constitution of any of the so-called churches only a human effort to preserve what Christ has given; not in itself an absolute essential, only a means, which may have one form to-day and another to-morrow, one manifestation in one country, another in another.

On the other side let me try to state my case; or rather not mine, for I share it with three hundred million others,

who have all derived it from one source. In the short time given to me I cannot, and I think I am not asked, to do more; I am not able here to give my reasons for the belief that is in me.

First, then, we believe that Jesus Christ Our Lord, when He spoke of His Church, meant a definite religious society, as definite as the synagogue from which he distinctly separated it. This distinct and definite society was to be the recipient of His doctrine; by its means that doctrine was to be preserved and propagated.

Secondly, we believe that Jesus Christ Our Lord conferred on the College of the Apostles, as the bond or basis of this society, the prerogative of infallibility in handing down His doctrine, in all things concerning faith, and in all things concerning morals.

Thirdly, we believe that Jesus Christ Our Lord conferred on this same Apostolic College the authority to rule the society, His Church; that is to say, they received from Him full legislative, judicial, and coercive power.

Fourthly, we believe that this twofold authority of teaching infallibly and of ruling the Church, was granted, not merely to the Apostles as private individuals, but to their office, and to their successors in that office, to the end of time.

And fifthly, we believe that the successors of the Apostles, in regard to their authoritative powers of teaching and ruling, are, by right divine, the duly elected and lawfully consecrated college of the bishops of the Church.

I now go further. We believe that Jesus Christ Our Lord conferred on Peter, chosen from among the other Apostles, the primacy, not of dignity only, but of actual jurisdiction; that is, he received the fullest power to teach and to rule the universal Church. When he spoke as such, his voice was the voice of Christ Himself. He was in the full sense the Vicar of Christ upon earth.

Again we believe that this primacy of authority and jurisdiction over the universal Church was conferred, not merely on Peter as an individual, but on his office, and

therefore on all his successors who were to hold that office, by right divine. We believe that the successors of Peter in the primacy are the Roman pontiffs, and that therefore to them, as to him, belongs the supreme authority, both to teach and to rule. There is no other authority in the world that dreams of making such a claim; nevertheless, granting the foundation, the succession must follow.

In this way, by this means, and under God by no other means, has the Church of Christ Our Lord stood out in the past against all efforts to destroy her, as a visible, united society, which historians can plainly see; by this means does she stand out to-day, not materially only, but formally and truly, more manifest than is now any single nation. She is visible to all as a city on a hill. On this account can we say, without a moment's doubt or hesitation, that the Church of Christ, with Him in His Vicar at its Head, founded on the apostles, will never fail. What is made by man will fail with man; what is from God, and lives with His life, is everlasting. Not only will she endure to the end of time, but she will endure essentially the same as she is to-day, and as she has been from the beginning. The Church of Jesus Christ is a complete society, an independent society, depending on no human or temporal power, confined to no one place or time or generation or circumstance. And this Church of Christ, we venture to assert, is seen, and has always been seen, in the Church of Rome, and in no other. She alone has consistently maintained that position through the ages and has suffered for it; she maintains and suffers for it to-day.

We come now to test the ideal Church of Jesus Christ by what are familiarly known to us as the four visible marks or characteristics that must belong to her; the marks given in the Creed: *Credo in unam, sanctam, catholicam et apostolicam ecclesiam*. If the Church is what we believe her to be, the one, infallible foundation of Christ, the Son of God, then must she always possess that unity and stability which He the Omnipotent gave to her and assured to her. She must be one, not in spirit only, not in soul only,

not only in what individual members may believe in their hearts; she must also be one externally and visibly, one for all the world to see, one for all the world to handle. She must be one within, all her members agreeing in one faith; one without, all her members under one government; she must be one as a society, as an organism with its life from within, not as an organisation, brought together by artificial means, by any contrivance or convention of man. The Roman Church, and the Roman Church alone, possesses this unity of faith, and rule, and living worship. By many she is censured for this unbreaking unity; she is called intolerant, uncompromising, exclusive, but the unity within her is not seriously denied. To all the world the Church of Rome stands out as consistently one, in belief, in rule, in practice.

Next, in the true Church of Christ, if she is in reality the successor of the apostles, if she is what she is in virtue of succeeding to their office, there must be found the same powers as those of the apostles, the same mission, and the same fulfilment of it. Her mission will not ever have begun as a new thing, founded by any individual, it will have existed from the first; it will not merely depend on the zeal of any individual, however much zeal may have furthered it. She will be able to show that her mission has been handed down from the apostolic age; her shepherds formally, specifically, authoritatively endowed with power to teach and to rule derived from the apostles themselves. That claim the Church of Rome, and the Church of Rome alone, vindicates for herself; if any others claim it, they can claim it only through her, as her foundation, her children. She has been accused of arrogance for making that claim; so was her Founder before. She has been accused of making herself akin to God, being only human: she bears the charge made against her Lord, that while He was but man He made Himself equal to God, calling God His Father. She speaks as Jesus spoke, because He bids her; as the apostles spoke, because she is one with them, and can do no otherwise. She commands as they commanded,

no more, no less. She confers power in their name, and in the name of Him who gave it to her; she decides when and how far that power shall be used. If her own children use it, at the altar, in the confessional, it may only be with her express sanction, as the guardian of the apostolic treasure; should they use it without her sanction they incur censure. By what sanction do those claim to use so sacred a power, who act only on their own authority?

Again the true Church of Christ must be truly Catholic, truly universal. She must spread herself everywhere, she must bear not even a name which confines her in any one place or people. She must be all to all, open to all; she must have within her neither Jew nor Gentile, neither bond nor free; the rich man and the poor, the educated and the ignorant, are the same to her. She must be ever progressive, in the sense that the Apostles understood the term. Like a living tree she must grow; death will no more have dominion over her. At the same time, while she is universal, she must remain one and unchanged. She will not compromise, she will not surrender one tittle of the truth she holds, she will not modify her teaching to adapt herself to one people or another, she will not look for words that may contain two meanings for the sake of making a false friendship, she will not sacrifice unity for universality, for then she would not be universal. The Church of Rome, and the Church of Rome alone, is universal in this sense. How often has she been told that if she would yield a little she would have whole nations, even continents, at her feet! To-day how often she is called intransigent, unwilling to come down from her seven hills, to meet seekers after her half-way! If she would condescend a little here, a little there, she could conquer the world. But, like the apostles, she 'must obey God rather than man'; if she yielded unity for universality, she would not be the Catholic Church of Jesus Christ. She would be but one of those organisations made by human hands which for ever spring up about her.

Lastly the Church of Jesus Christ must be a holy Church. She must offer to her children the ideals, and the means

of holiness, which have been given to her by her Founder. She must not say that other times require other standards; she must not alter them, no matter how much the world about her may call for re-adjustment. The Church of Jesus Christ must be marked by its effects, not of learning only, not of material prosperity only, nor of comfort and what is called progress, for these things belong wholly to this earth and, for our purpose, are neither here nor there. But there must be seen in her the fruits of holiness, sanctity eminent and supernatural, alike in the learned and the ignorant, in prosperity and failure, in comfort and in distress. This, again, the Church of Rome possesses, and, in its fullest sense, the Church of Rome alone. Her history is bright with a galaxy of saints, from Peter and Paul to Thérèse of Lisieux. Under her influence the social order has been lifted up; she has taught to a barbaric world humility, chastity, and love; she has held up for man's veneration models of self-renunciation and sacrifice; never for the sake of a passing social problem has she yielded to the clamour of a self-indulgent world, sacrificed purity of life, lowered the standard of morals, public and private.

Let us not forget that the sanctity revealed by Jesus Christ is more than that of mere nature. He Himself said that our standard must be higher than that of the heathen, higher even than that of the scribes and Pharisees; its model was to be the perfection of our Father who is in heaven. If Christian revelation can teach us no more than the pagan world taught before it, or than the neo-pagan world teaches around it, of what use has the Incarnation been to us at all? Break from the Church, and immediately we descend to natural standards; we descend to the level of 'a sound mind in a sound body,' and no more. But that is not the standard set before us by Christ our Lord; He reaches far beyond it, He would have us chastise the body, not pamper it; face our problems, social and other, not succumb to them; conquer them by renunciation, not by yielding to a self-indulgence which can only end, as it has always ended, in the suicide of the race. There are

other heresies, besides those of faith; there are moral heresies as well, and the Church that teaches morals which have never been the morals of the Church of Jesus Christ, declares herself formally heretical, on whatever ground that teaching has been based. There is progress in the development of teaching in the Church, there is never contradiction; the faith or the morals of one generation cannot contradict the faiths or the morals of another. The progress which involves the denial of all that has gone before, even of its very first principles, is not the progress which can claim unity with the past, succession from the apostles, universal teaching to the world, holiness of life. Whether it is human progress must surely be questioned: it is certainly not divine. 'The wages of sin is death; but the grace of God life everlasting, in Christ Jesus our Lord.'

Let us now try to sum up our Ideal of a Church, or rather our Ideal of *the* Church, for in our hearts we all know there can be only one. Jesus Christ Our Lord founded only one Church; when those who came after Him taught and ruled it, as they would recognise no difference of race or status, so they would tolerate no free-thinker, however orthodox, no maker of schism, however zealous. They would insist that all should be of one mind, and this was to come wholly and only from obedience to one ordinance; it was not to come from mutual agreements, much less from mutual concessions. Building upon them we could make our definition thus, a definition which at once includes the Church of the Apostles and our own:

'The Church, the one and only Church, is the union in one visible society of men upon this earth, professing the same faith, partaking of the same sacraments, under the authority and rule or jurisdiction of the same lawfully appointed pastors, and especially of the one chief pastor, the successor, the representative, the vicegerent of Him Who is the Head of all.'

It is a society animated by one same life, by one same soul; not a convention between parts, not an organisation

brought together, and kept together, by human, artificial means, but an organism living by a life within it, and eternally manifest, as a living body, for all the world to see. It is an organism, a body, with head and members, with a voice to speak even as Jesus spoke, and a hand to rule even as Jesus ruled. A trunk without a head is not a body, much less a living body; a mouth that cannot speak is dead.

The Church is a society of men united in the profession of the same Christian faith. A Church that does not profess the same uniform faith is no Church of Jesus Christ; there is a contradiction in the very terms. A union of opposites, or of those who believe opposites, can be no union. It is an external assembly, a convention and no more, the inner union of the living creature, with one mind, one heart, one soul, does not exist. The Church of Jesus Christ, if she is worthy of her origin, her name, her supernatural existence, is and must be a union of the same living faith, and with living authority to preserve it; a society which has no such power, which cannot eject from itself false doctrine, the seeds of its own corruption, is surely not the everlasting Church of God.

The Church of Christ is a society of men united by the bond of the same sacraments. What those sacraments mean to them all her members know, all define alike. Who shall give those sacraments, who shall receive them, the Church herself shall say: 'Whatsoever thou shalt bind on earth shall be bound in heaven; whatsoever thou shalt loose on earth shall be loosed also in heaven.' The priest may have the power, but he shall use it only under due authority; the recipient may seek the rite, but he shall receive it only under due conditions. So has the Church always guarded, faithfully preserved, those visible signs and media of grace which were given to her by Jesus Christ Himself; in these above all things else she has kept the unity of the Spirit in the bond of peace.

This, then, is the Ideal of the Church as the Catholic sees it. It is an ideal, yet it is also real; because He who founded it was able to accomplish His own appointed task.

It does not depend on you or me, or on any individual, or any combination of individuals; it depends on its Founder, Jesus Christ Our Lord. Individuals may fail, the Church will always go on. It is not evolved from the inner consciousness, or even the inner belief, of anyone; it comes from Him. I am a Catholic, not merely because I believe all that the Catholic Church teaches, but because, by his favour, I have been engrafted into Him, His true living Body, and live by His life. And my faith comes not from myself, it is not of my own making; it has come to me from His infallible teaching, and, apart from any understanding of my own, I accept it as such. 'Faith cometh by learning,' not by mere thought; it is an act of the will, more than of the understanding; reasonable more than of reason. It has come from without, and has taken root within. Jesus Christ has spoken, the Way, the Truth, and the Life; and we know and have believed that He is the Christ, the Son of the living God. He knows and I do not; His conclusions are certain, mine can seldom be. I believe, not in myself, but in Jesus Christ, and in His one, holy, Catholic and apostolic Church, manifested here on earth in herself, manifested, perhaps not less, by contrast with those who are separated from her, to be manifested yet more in eternity, in all her perfection.

✠ ALBAN GOODIER, S.J.

THE 'NEW DEAL' IN AMERICA

THE election results of November 8th, 1932, in the United States should have been expected. For as long as the human race has had popular elections the voters have been in the habit of putting out of power those holding office in a time of economic depression, and giving the others a mandate to try their skill in the handling of the weighty problems of government. In the United States, for instance, the election of 1840 reversed that of 1836 through panic. The panic of 1857 affected the election of 1860, as did also that of 1873 affect the popular vote of 1876. In 1893 Cleveland had to meet the same situation. Taft in 1908 is the sole exception proving the rule, and that was because he was the candidate of the still popular 'Teddy' Roosevelt, and a discontented Democracy did not rally to Bryan. Now a tidal wave of votes sweeps Mr. Herbert Hoover and the Republicans out of Federal and State offices, and sweeps Mr. Franklin Roosevelt and the Democrats into power. It is the first time since before the Civil War that the Democrats have been in the majority in the nation, Vermont being the only State under undisputed Republican sway. Thirty-eight out of forty-eight States have Democratic Governors, and the State legislatures will be predominantly Democratic. Three-quarters of the House of Representatives will be Democratic and in the Senate there will be a Democratic majority of twenty-two. Out of five hundred and thirty-one votes, the electoral college cast four hundred and seventy-two for Roosevelt, and the people a majority of between six and seven millions. The bare cupboard of depression has vitalized the Democratic Party.

One writer has called this action of the voters a revolution. Certainly it is not a red revolution. Radicalism was killed much more completely than Republicanism. The Socialist candidate got not more than one million out of forty million votes, or about two and a half per cent., as compared with the six per cent. of Debs in 1912. The Communist candidate, the Liberal Party standard bearer, and Prohibition's defender, polled only between twenty-

one thousand and thirty-five thousand votes each, whereas the Socialist-Labor Party got only five thousand odd votes. The election seemed to prove conclusively that the United States is 'the most conservative nation in the world.' As one editor has remarked, the election 'was unmistakably a good old-fashioned American political bonfire—plenty of red fire but no red revolution.'

The Revolution will probably be a coldly rational one. The seventy-five year control of the Northern and Eastern States by the Republicans through rotten boroughs will probably be done away with through reapportionment. Remedies have already been applied in Illinois and Michigan, and are on the way in Ohio and New York. This Congress, also, will probably be the last of the 'lame duck' sessions. The 'lame ducks' are members of Congress continuing after their successors have been elected. As a consequence there have been four months of general uncertainty, and even business stagnation, between the election and the inauguration. One editor said: 'The damage which a lame duck Congress can do is great. It is absurd to let legislation be effected by those who no longer represent the feelings of a district.' The Norris Amendment will do away with this. It was adopted by Congress last March and has already been ratified by seventeen of the necessary thirty-six States. The nineteen more needed will undoubtedly be forthcoming when twenty-nine other State legislatures meet in January. This Twentieth Amendment advances the Presidential inauguration from March 4th to January 20th, and Congressional terms from March 4th to January 3rd. The combination of its effects with a reapportionment of representative districts will obviously have a radical effect on party control and partisan legislation.

At this writing the closing session of the Seventy-second Congress is almost over. On its very first day the House of Representatives gave an example of the stupidity of a 'lame duck' session, and also an indication of the 'wet' power which will function after March 4th. Prohibition

repeal was voted on, and rejected by only six votes. The Republicans were about equally divided on the question. But the Democrats, except for some disgruntled 'lame ducks' who refused to answer to the cry of the Speaker's call, were overwhelmingly for repeal, in accordance with their platform. There can be little, if any, doubt, however, as to what will be the fate of this issue in the Seventy-third Congress. Both Republicans and Democrats are pledged to eventual repeal on a real wave—though not of water! They promised immediate repeal, with, meanwhile, a modification of the Volstead Act permitting beer, and perhaps light wines. That promise they seem determined to fulfil. It seems surer because a wet Congress is made wetter by reason of the prohibition referendum in at least ten states. There are details to be worked out yet as to saloon prevention and liquor taxes. But, if in no other way, the eventual repeal of the Eighteenth Amendment will prove that the 1932 election was truly a tidal wave.

It must not be forgotten, however, that there are normally five million more Republicans than Democrats. Yet, as an experienced political observer has recently noted, millions of those Republicans who voted for Hoover in 1928 also voted for Roosevelt in 1932 without being 'liberal' or changing their outlook. This is a fact that the President-elect, in an article just off the press, seems not to realise. He still believes the liberals and progressives of all parties have rallied to him. The investigation of the United Press, though, reveals that there is an amazingly large fluctuating and independent vote that puzzles party machines, and will be difficult for them to handle. This seems more logical, especially since it seems quite evident that the election was based on the hope for the 'new deal' Mr. Roosevelt keyed them to in his nomination speech. It isn't that Mr. Roosevelt or the Democratic platform have offered any real relief or any far-reaching changes. But the voters evidently felt it was worth while taking a chance on a 'new deal,' to see if the Democrats could effectively solve such pressing problems as economic depression, pro-

hibition, tariff, war debts, disarmament, the consolidation of railroads, reduction of taxes, and the farmers' plight. The election was clearly a mandate to settle these problems in such a way that the rights of all concerned would be respected, and the principles of American government conserved. Quickened faith in the essential right-mindedness of the electorate when it has the facts before it is the *nation's* reaction to the election. It adds: 'As for Franklin Roosevelt, if he fails to recognize and admit the fact that this election went against Mr. Hoover and not for himself, he will have made his initial—and very serious—mistake.'

The ideal of the 'new deal,' as apparently in the mind of the average American, was expressed by Wilson the Democrat in 1912: 'Don't you know that this country from one end to the other believes that something is wrong?' That there are 'some radical changes we must make in our law and practice'; that 'we stand in the presence of revolution . . . whereby America will insist upon recovering in practice those ideals which she always professed, upon securing a government devoted to the general interest and not to special interests.' Dr. Nicholas Murray Butler, a leading Republican, a few days after the recent election said the same thing in principle, in advocating the liberalization of his party, showing that the huge vote was really the vote of a conservative people—people who wish to conserve their common welfare, for which government exists. Dr. Butler said in part: 'The full meaning of the elections which took place on Tuesday last should not be lost. There was an overwhelming anti-vote and only in relatively small degree a pro-vote. While this huge anti-vote was undoubtedly increased by the depression, it was by no means due to the depression alone. It is quite idle to interpret the results by use of any of the ordinary and time-honoured formulas.

'The simple fact is that since the summer of 1919 the Republican party, as represented by the vast majority of its office-holders at Washington, has been moving steadily

towards intellectual, moral and political bankruptcy. It has managed to get on the wrong side of every important question which confronts the anxious American people. As a result, the voting public, including many hundreds of thousands of intelligent and disinterested men and women who have always been Republican, but who put country before party, have thrown the Republican party organization into receivership. The subsequent proceedings will be of grave consequence.

'The rank and file of the Republican party throughout the nation is sound, intelligent, patriotic and open to conviction when offered genuine and honest argument and an interpretation of underlying political principles in their application to present-day conditions. They crave constructive and courageous leadership. The history of the movement for the repeal of the Eighteenth Amendment certainly proves that fact.

'The hope of the Republican party of to-morrow lies in its youth. If the young men and women who bear the party name and who have become so impatient of the intellectual, moral, and political incompetence of so many of the office-holding and office-seeking class who have dominated the party organization, particularly since 1920, will exert themselves to seek and to produce constructive, forward-facing and liberal leadership, the party, despite its overwhelming defeat, may be quickly reorganised and given new strength and new spirit for another generation of public service.

'If something of this sort cannot be done, then the Republican party will have gone the way of the Whig party and will soon pass out of existence because of its incapacity to face the future with understanding and with courage. Should that come to pass, then a new and truly Liberal party will quickly be born, composed of the very best elements of the Republican and Democratic parties, many members of which are now and for some years past have been in substantial accord upon underlying principles and ruling policies, although separated into two competing

groups by party names and party traditions.' This is the people's idea of the 'new deal,' and the explanation of the election.

So, as Lady Astor said, 'Don't fear for the future. Now that the Democrats have won, there's a gay future'! She also said of the election: 'Its overwhelming proportions indicate that it is not a Democratic victory but a national victory. You have a national government now just as we have in England. The Democrats will make a great mistake unless they recognize this and govern from a national, or better, an international standpoint.' If so, the election of 1932 may well prove to have been a real revolution, and the 'new deal' a climax in the progress of the world.

Perhaps this hope which prompted the American voters is also the basis of the general European acclaim of the election results. It is to be feared, however, that the European hope is in a liberalism not based on the Democratic party platform so much as on the various countries' own interests. They must not forget that if prohibition goes, there will be protection against imported liquors. Mr. Roosevelt has given no indication that he will or can do better than Mr. Hoover in the matter of war debts. The Democratic tariff policy claims to be different, but in working principle will prove the same as the Republican. The New York *Herald-Tribune* remarks: 'in substance the whole reaction abroad is traceable to little more than the vague hope which moved millions of American voters that a change in this country's administration may possibly lead in some unforeseen way to a handout for all. Where it amounts to more than this it expresses the unfaltering hope that a 'liberal' Democratic régime may be more careless than a Republican one in its defense of American rights and interests. Europe cannot expect Americans of any party to have much sympathy with such aspiration.'

At the same time, Mr. Roosevelt in *Liberty* for December 10th, 1932, in an article entitled 'The Election—An Interpretation' lays down a sane and hopeful principle of foreign policy. He writes: 'Our relations with foreign

nations transcend the mere give-and-take of traditional diplomatic intercourse. Many of our great economic problems have become of necessity question of international concern. One of these I have already mentioned, the tariff. There are many others, among which must be included the consideration of the great international question of money. All these pertain to the spirit and method of our foreign relations. We cannot wage a tariff war, for example, and expect a friendly spirit on the part of our neighbors of the world. Not only through a fair and frank international approach to economic questions, but through a generally friendly attitude manifested in all of our dealings with foreign countries, can we improve the present status of world relations. The facts, and not the terms that people apply to the facts, count in foreign relations, and it is in harmony with these facts I expect to build my foreign policy.'

In the same article, the President-elect says: 'My administration shall be devoted to the task of giving practical force and the necessary legislative form to the great central fact of American life, viz., the interdependence of all factions, sections, and interests of this great country.' He summarizes and makes a final plea for the 'new deal': 'I appeal to my fellow countrymen, and especially to the millions of liberals, progressives, and men and women of independent judgement, to cooperate with me in a patriotic endeavor to promote the welfare of the American people and the welfare of the world of which the United States is an important part. We are a generation overdue in political and economic reconstruction; we confront great difficulties—many of them the result of our own past mistakes. We are about to enter upon a new period of liberalism and of sane reform in the United States, and we shall require unity of purpose, if not of opinion, if we are to achieve permanent and practical results.'

It remains to be seen if the change entailed by the election will realize all this, if the people are to have a 'new deal' or just a change of hands in a very old deal. A

thoughtful man has observed that the election was against a condition, not a candidate. To his mind it was an emotional release on the part of the electorate. He rightfully claims we cannot afford the luxury of such a release in a crisis, since individually and communally we always suffer from such an expression of feeling. But it is the earnest hope of all that the intelligent interest and co-operation of the people will beget government for the common good. All seem united in this aspiration. As President Hoover said in his telegram of congratulation to his successor: 'I congratulate you on the opportunity that has come to you to be of service to the country and I wish you a most successful administration. In the common purpose of all of us, I shall dedicate myself to every possible helpful effort.' This expresses the will of the people. They are looking for a leader out of the present mess. Mr. Roosevelt realises that as President he will have to be that leader. He himself has said that the Presidency 'is preeminently a place of moral leadership a superb opportunity for reapplying in new conditions the simple rules of human conduct to which we always go back. Without leadership, alert and sensitive to change, we are bogged up or lose our way.' May the 'new deal' in America prove to be not only a way out for the United States but for the world at large!

VINCENT C. DONOVAN, O.P.

ECONOMICS, MOTHERCRAFT AND LEAKAGE

II: MODERN SOCIAL CONDITIONS AND THE ART OF MOTHERHOOD

THE social conditions of our times which we have briefly examined in our previous article have seriously impaired the art or craft of motherhood. The principal reason for this has been economic insecurity together with the contributory causes already referred to, the 'dissipation of life' and the diminished population of the home.

The economic security of the home and the stability given by the indissoluble marriage bond are ordained to the end of parenthood and especially to that of motherhood, and any deterioration in these two conditions must inevitably tend to destroy the home as the medium of Christian education.

It is of supreme importance, therefore, if the art of motherhood is to be preserved, to safeguard the economic security of the home; and if the leakage from the Catholic Church in England is due in large measure to the failure of the home as a means of Christian education, then the first remedy for such leakage is economic.

The second cause of the destruction of the art of motherhood is the dissipation of life due to the influence of the machine and the various inventions of physical science. This has inevitably tended to destroy the character of the home, as we have been at pains to show.

The remedy for this state of affairs can only be moral. No other power in the world can restore the woman to her home environment in these conditions but the Catholic Church. To stand aside from life for a definite vocation and ideal till conditions are more favourable to the mother and the fever of progress and movement abates can be done only under the influence of religion.

The third contributory cause in the destruction of the art of motherhood has been the diminished population of the home. This is indeed an effect of the two previous causes. Or in more familiar terms, we say the numerical

decrease of the family is due to lack of means and to selfishness.

We are not directly concerned here with the morality of this diminution but merely with the fact, and to show that this fact has done more than anything else to destroy mothercraft.

But let us be more precise.

What is meant here by the craft of Motherhood? The craft of Motherhood we would define as the deliberate skill employed by a woman in the making of children. This 'making' is manifold, but for immediate practical purposes may be said to fall into three categories: physical, intellectual and moral.

'Marriage,' in the words of Pope Leo XIII in his *Arcanum Divinae*, 'not only looks to the propagation of the human race but to the bringing forth of children for the Church, fellow citizens with the saints and the domestics of God.'

Motherhood, then, is an art and not merely an instinct or natural aptitude. This distinction is of profound importance. A woman instinctively loves and feeds her child but she does not instinctively know how to bring up her child; this pertains to the art of motherhood which, like every other art, has to be acquired, though it is rooted in a natural aptitude. That is why we are puzzled to find good women who make bad mothers; their instincts are true but they have not learnt the art and must, alas, experiment upon their own children.

And how is a woman to acquire the art of motherhood unless she be taught? In the natural order of things this training is given at home. The girl, in the normally populated family, helps her own mother in her craft and is, as it were, apprenticed. She will nurse her own smaller brothers and sisters; she will learn how to deal with the difficult child and have the wisdom to accept growth as inevitable, knowing that it is fatal to allow love to restrain natural development and spoil the child All this and very much more is traditional in the natural economy of

things; it is the accumulated experience of years handed down from mother to child.

But now this wisdom has been lost and the craft of motherhood destroyed; and the chief reason for this is family limitation. The well-populated family is the school for mothers; the 'controlled' family is unnatural and inefficient as an educational environment and destructive of the finest and most sacred qualities of home life.

That is why the eugenicist is dissatisfied with the modern limited family for which he is partly responsible; as a family it does not function; the modern mother is incapable of bringing up her own child. What is the result? The home is condemned as a relic of the past and the biologist would quite seriously advocate State institutes to conduct the business of bringing up a child along approved scientific lines.

As the traditional craft of motherhood is being destroyed by family limitation, which in many cases is due to economic stress and insecurity, and is sometimes free from all moral blame, what can be done to restore it?

'We wish to call your attention in a special manner to the present-day lamentable decline in family education,' says the Holy Father in his Encyclical on the *Christian Education of Youth*.

'The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency, prevalent almost everywhere to-day, which, under one pretext or another, for economic reasons, or for reasons of industry, trade or politics, causes children to be more and more frequently sent away from home even in their tenderest years.'

Where should this education for Motherhood begin? Surely with the girl in the school. But this in practice,

some may object, is not easy. Many problems arise. In the first place, at what age should we begin? The time when such teaching seems practicable is usually at the school-leaving age. As the child will very often learn next to nothing in her home does not this make the provision of some after-school training for girls almost a matter of conscience within the Catholic body?

Catholic girls must be given the opportunity of learning the domestic arts—all that pertains to home-making and Mothercraft.

Another obvious difficulty is that nowadays girls must be prepared by education for two eventualities, motherhood and that of an independent wage-earner. Many of those who will afterwards embrace the married state will have had a complete commercial education and nothing else, and will be ignorant of the very rudiments of mothercraft. Can it be wondered that such mothers give their children a very poor start in life and that they are now gradually beginning to look upon education and even the upbringing of children as the normal function of the State?

The reason why so many of our children leave the Church when they leave school is because the school has too great an influence on their education and the mother too little.

After-marriage training should also be given to the young Catholic mothers in every urban parish. In some districts Catholic clinics are being opened with a Catholic doctor and nurse in attendance. In one particular parish known to the writer the clinic is opened once every week, when simple practical advice is given to each mother on the management of her children; babies are weighed and suitable food is sold at wholesale price; then Benediction in the Church. This scheme has been so successful, thanks to a devoted Sister of Charity who assists the mothers in their homes and invites them to the meetings, that the authorities of the neighbouring Borough Clinic are making discreet enquiries.

III: CONCLUSION.

We said at the beginning of this article that the problem of leakage is mainly due to the failure of the Church to cope with the crisis of puberty, and the reader may now be wondering what all this has to do with the problem under discussion. Let us arrange the argument more clearly and precisely.

The first truth to be stated is that the leakage from the Catholic Church in England is the problem not of adult apostasy but of the apostasy of children between the ages of fourteen and eighteen. In some town-parishes it is estimated that about sixty or seventy per cent. of the children who leave school never afterwards come to church.

It follows in such a state of affairs that the homes in which such children are brought up are worthless as centres of Christian education. To what is this failure due?

It is due in the first place to the scandalous example of parents who themselves have ceased to practice their religion. This factor in the leakage is not peculiar to our age.

Secondly, the failure of the home as an educational environment is the result of the profound change introduced into modern life by the machine and scientific inventions which tend to dissipate life and disintegrate the home by separating it from work and interest. This has made womenfolk restless and dissatisfied and has destroyed in them the mood for motherhood. Everyone who wishes to make and to create must stand aside from the world.

Thirdly, economic insecurity which has settled upon national and domestic life has given rise to anxieties which like thorns choke the growth of the Word. This, with other causes, has led to the limitation of family among all classes of society.

Fourthly, family limitation combined with the causes of home-disintegration, *i.e.*, the dissipation of life and economic insecurity have destroyed in the urban population the traditional craft of motherhood which is largely responsible for the upbringing of the child.

Fifthly, if mothercraft is to be resuscitated it must first of all be recognised as an art—the supreme art—and be taught; and the conditions of home-life must be suitable for the practical application of such teaching. Houses and towns must be planned *for children*.

That is a brief summary of the foregoing pages. It now remains to establish the relationship between the craft of motherhood and the crisis of puberty, and to show that a good deal of the irreligion of modern youth is due to mismanagement in early childhood.

Puberty is a crisis to which every adult can bear witness, and a crisis which is beset by graver dangers to-day than at any other time in the world's history. This difference is not physical or biological but is due to the parlous state of the world into which the children are born.

'It is not hard to prepare a child for the trials and obligations of life,' says Rudolf Allers in his *Psychology of Character* (p. 278) 'and to teach that success is not an easy thing and greatness of no account. It is hard to prepare him to live with those who crave only for success, who regard their fellow-men only as means to their selfish ends, whose ways are dark and devious, who have no understanding of frankness and kindness but believe everyone's conduct to be dissimulation, who regard the people in their environment as enemies instead of as fellow workers, who are unable to conceive of any values that are absolute and not relative because they are the centre of their own cosmos, who therefore know of nothing more worth striving for than self-exaltation and exhausting the transitory possibilities of pleasure. Despite all counter-efforts this type is enormously on the increase.'

The modern mother is bringing up a family which in adolescence will be rudely awakened to the raw realities of life, and this throws upon her a grave responsibility. She has to prepare the child for the world as it is, and much will depend upon her influence during the earliest years.

Rudolf Allers refers to this responsibility (*Ibid.* p. 283):

'Since the psycho-characterological faculties of a man have a special "time of manifestation" as is clearly shown at the period of physical puberty, it may be that something hitherto completely unnoticed appears as something quasi-new; but this novelty can influence only something that is already present.

'These considerations help us to establish the truth of the decisive importance attaching to the earliest years of life, and consequently . . . for the whole later development of character, the experiences of the first six years, the period before school, are all-important. Therefore those people to whom the small child is entrusted bear the very greatest responsibility for his later characterological disposition.'

This explains the regrettable and startling development noticeable in many boys when they arrive at the age of puberty—a development which is not so much a change as a manifestation of something already there, and is traceable to the influence of home environment during early childhood.

We are driven, therefore, to the conclusion that the failure of so many adolescents to survive the change of puberty is attributable to the fact that the mother is either unworthy of or unskilled in her craft, and that the leakage is largely a problem of reinstating the mother and providing her with suitable conditions of life. This duty devolves upon the psychologist, social reformer and priest each in his proper sphere, under the direction of the Church.

Even when this change has been effected, certain constructive influences will have to be exerted outside the home. These will centre round the school, and the rôle of the teacher—*in loco parentis*—will be of first importance. The chief influence of the school according to Christian values will be the sympathy and example of the teachers, and their ability to understand and direct the individual child. The child has to be built up and not fitted into ■

scheme. It is one of the difficulties inherent in the school system that the numbers are too large for individual attention. Children differ, and, although much of a level intellectually, they are often at different stages of development. The teacher will know the general principles of child-psychology and the factors that contribute to the behaviour of the children under his care.

Especially will care have to be taken not to make religion distasteful. A great deal of harm will be done if religion is considered merely part of the school curriculum, if the children are marshalled for church and the sacraments in the same way as they are assembled for class and if the behaviour in church is too much constrained by the presence of the teacher.

Insistence must be laid on the interior life in an endeavour to lead the child to love its religion. Religion must be real and alive; Jesus Christ a hero and loving Lord; prayer sacred and personal.

If a mother begins to speak of 'Jesus' to her baby as soon as he can understand—even before he can speak—and if he sees in her, as it were, the living interpretation of Christ, when such a child goes to school he will already have the seeds of the interior life in his soul. This the teacher may easily develop, but if he is merely a pedagogue he may as easily stifle and destroy it.

And so we would suggest that the approach to religion be liturgical rather than catechetical, that Holy Mass be the centre of the child's religious life. Children should be interested in the action of the Holy Sacrifice and taught not only to be present but to *assist*; not driven into His Presence under threat of punishment but induced to *want* to go to him, so that the school, fulfilling its function as 'complement' to the home, may render invaluable assistance in the formation of character.

Then finally, in the case of the awkward growing lad who has lost the graces of childhood but has not yet emerged into full maturity, the saving factor will often be the authority and example of the father. If he is a man

of prayer and has knelt with his children before the altar from their earliest years, the manifest integrity of his life will win their souls for Christ.

FERDINAND VALENTINE, O.P.

CHARLES LAMB AND ST. THOMAS AQUINAS.

A strange juxtaposition ! Yet a perfectly warranted one.

On 25th March, 1829, Charles Lamb wrote to his friend, Bernard Barton, the Quaker poet, telling him of some books he had purchased and then he went on to say :

And also one of whom I have oft heard and had dreams, but never saw in the flesh—that is, in sheepskin—the whole Theologic Works of Thomas Aquinas ! My arms ache with lugging it a mile to the stage ; but the burden was a pleasure O, the glorious old Schoolman ! There must be something in him. Such great names imply greatness How I will revel in his cobwebs and subtleties, till my brain spins.

Seven months afterwards—on the 26th of October—he hears of the illness of Coleridge and he seems to have thought that the reading of St. Thomas would do him good, for he wrote to Mr. Gilman on that day :

How grieved I was to hear in what indifferent health Coleridge has been and I not to know of it ! A little School Divinity well applied may be healing. I send him Honest Tom of Aquin, that was always an obscure great idea to me. I never thought or dreamt to see him in the flesh, but t'other day I rescued him from a stall in Barbican and brought him off in triumph. He comes to greet Coleridge's acceptance, for his shoe-latchets I am unworthy to unloose.

The volumes, however, were not a gift. Lamb could not spare them and during the following month we find him writing again to Gilman :

Pray trust me with the *Church History*, as well as the *Worthies*. A man shall restore both. Also give me back Him of Aquinum. In return you shall have the light of my countenance.

DUDLEY WRIGHT.

PAINTING AND THE PUBLIC

(A speech at the opening of a picture exhibition at a restaurant.)

MY immortal fellow guest¹ once said that it was 'funnier to have a nose than to have a Roman nose.' There are many things like that. For example: it is funnier to be a Catholic than a Roman Catholic—that is to say it is funnier that a man should have *any* religion than that he should have the true one. Again it is much funnier to wear trousers than to wear Bond Street trousers, and when I sit eating my lunch in a Lyons teashop it becomes abundantly clear that it is much funnier to eat anything at all than it is to eat even the Lyons 'portion.'

But, thinking of this meeting, perhaps the funniest thing of all funny things is the thing called art. It is funnier that there should be *art* than that there should be any particular kind of art, however fantastic.

And this is specially true in these days. The word Art of course means first of all simply skill—human skill. Thus we have the art of the dentist and that of the pickpocket and thus we have the word 'artful,' which is much the same as 'crafty.' But there is a special sense of the word art which we are concerned with here and in this sense art is not mere skill, though it involves skill (for nothing can be done or made without at least a little skill). Art in the sense we are concerned with is the thing made rather than the skill in making—and further, it means the thing made delightfully rather than the thing made skilfully—the thing made for the delight of the person who sees it (or hears it, or touches it, or tastes it, or smells it) rather than made simply for the convenience of him who uses it. It is work raised above the plane of physical utility to the plane of intelligent pleasure or delight; to the plane of the beautiful (the beautiful thing is that which being seen pleases)—the beautiful more or less consciously willed by the workman and consciously sought by his customer.

¹ Mr. G. K. Chesterton.

But until the era of industrialism (the approach of whose full development—it is not yet quite complete—we are now witnessing) the work of utility was commonly the occasion of the work of beauty, the delightful work, the work of 'Art.' The line of demarcation between workman and artist was not between the picture painters (sculptors, musicians and poets) on the one hand and, on the other, the people who made all the other things. There was no hard line of division. Every object of utility was in some degree a work of art.

This was necessarily so and without any self-conscious or 'high brow' fuss about it—in spite of war, pestilence and famine, battle, murder and sudden death; in spite of chattel slavery and serfdom; in spite of the tyranny of princes and the avarice of men of business—because, in the absence of a highly developed system of divided and subdivided labour, in the absence of elaborate machinery, in the absence of cheap drawing paper and therefore of measured drawings supplied by architects and engineers, every workman was in some degree a *responsible* workman—responsible not merely for doing what he was told but for the quality, the intellectual quality of what his deeds effected. He was a more or less independent person who was expected to use, and was paid to use his intelligence and, therefore (if only to make his work pleasant in the doing—for, as it says in the book of Ecclesiasticus, 'a man shall have joy in his labour; and this is his portion') he was a person who did to some extent, either more or less, regard the thing to be made as a thing to be made delightful as well as useful.

But we have undoubtedly changed all that—not quite, but very nearly completely—and when I say 'no ordinary workman is or could be an artist' no one will say I am lying; on the contrary everyone will say: 'of course not.'

The ordinary workman it is who by mass organization makes the ordinary necessities of life and even many of the luxuries; and whether or no it be necessary that *luxuries* be produced in mass, it is now clearly unnecessary that

necessities should be produced one by one by independent individual artists.

The professor of fine arts in the University of Edinburgh has put the matter in a very small nut shell. He has said that Industrialism has released the artist from the necessity of having to make anything useful. All ordinary things are made for ordinary people by ordinary people working in factories. Artists are those special people who make special things for special people. Artists are the only responsible people left—because they are the only people who are really responsible for what they make—the only people you can still blame if what they make is bad. And as they are less and less called upon to make useful things (*i.e.* things physically useful), they are more and more sought after on account of their personal gifts of temper and sensibility. Hence the great insistence upon the artist's individuality, upon his personality. Hence the notion that Art is self-expression—the expression of the artist's self. As an emotion, feeling, sensibility, cannot be shown in machine-made things, it is thought that art exists specially for the expression of those things. As Clive Bell put it: what matters about a picture is not what you *think* about it but what it makes you *feel*. I don't say he's right, but that's what he said. And so Art, divorced from the common life in which men make useful things (whether hats or hammers, houses or ham-sandwiches) becomes a more and more fantastic or at least eccentric extra.

Now artists live by selling what they make and those who buy very naturally buy only what they like (what 'appeals' to them as they say). And because there is every sort of buyer there is every sort of artist—from the purveyor of the sweetest chocolate box pictures of creamy English beauty to the most fantastic kind of all—namely that which makes it appeal *exclusively* to the person of disinterested intelligence and sensibility.

But if the artist wants to live more or less in the same way as his contemporaries (according to the same standard of living), wear the same kind of clothes, have baths as the

best people in Wimbledon do, eat similar food and dwell in houses such as will pass the building regulations, then he must, he simply *must* make things which his contemporaries like, even if he makes things which they can only like for the wrong reasons.

Making things which people like for the wrong reasons is, indeed, the first trick to be acquired by the artist unless he be content either to live as a hermit in a desert or to depend for his livelihood upon the favour of a special coterie of wealthy aesthetes.

What is commonly thought and often said about the artist's function is mostly nonsense—that it is his business to teach, to lead, to guide the world out of its natural and muddy ditch into the cultivated fields. This pedestal or pulpit upon or in which the artist has been placed is an erection of very recent, almost contemporary design. The artist as prophet and seer and teacher is the creation of very modern times—times which are once again witnessing the submergence of all interests beneath commercial interests.

But the kindly and very sentimental man of business is frightened, and no wonder! at the consequences and accompaniments of his rule. And, as everyone wants to have his pudding and eat it as well, we have the spectacle of Mr. Henry Tate building the Tate Gallery, Mr. Carnegie founding libraries and all sorts of lesser men going in for 'a spot of culture' in their spare time. But we do not witness any attempt on their part to destroy the commercial system itself—the system of usury which we politely call Capitalism and the system of slavery which we politely call Industrialism. I doubt if there are more than half a dozen people even here who wish to destroy either of those things.

Nevertheless everybody is agreed that there are some things which they cannot produce in factories, which can never be produced in factories, very desirable things—at least things which very many people desire, things the very nature of which is that they are the product of responsible workmen, workmen working as human beings for human beings and not as irresponsible tools for the benefit of an

impersonal thing called 'the common good.' Paintings and engravings are among such things. They cannot be produced by the factory system.

It is not primarily a question of machinery; it is not that painting could not be done with the aid of a gas engine. It is primarily a question of the responsible workman. For the production of a painting you must have a responsible painter—someone whose will it is that the paint shall be put on just here and not just there. The very *essence*, the great *charm* of the factory is that you do *not* need workmen who want to impose their free wills, their idiosyncrasies, their emotions and sensibilities upon the design and manufacture of razor blades.

I say the great 'charm'—for it makes the business so much simpler from the point of view of management and, ever since Adam said 'Eve did it,' shirking responsibility has been the chief temptation of ordinary men and women.

It is true that the Medici Society can have a factory for the reproduction of existing paintings—thus making painters even rarer birds than before; but though artists become rarer and rarer they can never be replaced, because there must be originals before there can be reproductions.

However, do not let us be deceived by this rosy picture. The artist, as such, is irreplaceable; but the public, the thing which pays the money, is quite content with substitutes. If the walls of the Lyons tea shop are covered with marble and the wireless is 'on,' the public is quite happy and there is simply nothing in its daily life and work to develop any capacity for knowing a good painting from a bad one.

A painting consists of two things: its subject matter and its paint. You may, if you like, forget about the paint or, if you prefer, you can forget about the subject. If the former line be your enthusiasm, if you are not interested in the possibilities of paint as paint, you can go to an art school and gain the skill necessary to make your painting look so like the life of flesh and blood that, from a short distance away, people will not know that it is made of paint at all.

If your subjects are 'popular' ones you will be a 'popular' painter. (But what sort of subjects are likely to be popular with men of business and factory hands?)

If, on the other hand, your enthusiasm leads you in the other direction—that is if you are so intelligent as to recognize that the popular subject business has gone to pot, if you are too intelligent to take upon yourself the business of prophet and seer in addition to that of painter and yet not intelligent enough to become 'as a little child' and have your subjects given to you by 'authority'—then you can devote yourself to pure aesthetics and problems of the studio and make your 'appeal' to the few aesthetes who have money enough as well as the will to support you. It is remarkable how many there are of them; but it still remains funnier that there should be *any* people who like Art than that there should be many people who like *fine* art.

POSTSCRIPT.

I should like to add by way of postscript that nothing I have said implies any denial that motor-cars and fountain pens, telephones and air-planes and iron girders and typewriters and electric light and wireless and type-setting machines and all the other gadgets profitably exploited by men of commerce (for of course they never invented anything themselves) are all clever things and wonderful things—everybody agrees that machinery is marvellous, 'jolly fine,' splendid, and even beautiful to look at.

Nor does anything I have said imply that all the paintings of the twentieth century, and the sculptures, music and poetry, are mere charlatanry or even mere essays in practical aesthetics. I do not wish to mention names, but I think there is no doubt that the work of modern artists has carried the business of the expression of human sensibility, the sensibility of human beings to the spiritual implications of their physical environment, very much further than it was carried by most artists of earlier periods, artists who by the condition of their times and by their traditions

were more concerned with what is called 'literary content' (or as I should say 'subject-matter') and with the service, even the physical service, of their customers than the modern artist is. 'What I ask of a painting,' said Maurice Denis, 'is that it shall look like paint,' and *I* might say: 'what I ask of a stone-carving is that it shall look like stone.' Modern artists have, very rightly and in the face of much contumely, at least set themselves to explore their materials. They have in fact rediscovered their materials. They have rediscovered the fact that a painting or a sculpture has a value for what it *is* as well as, and even independently of its value, producing an illusion of being something else. They have rediscovered the fact that the artist's business is to make *things*, rather than to produce *effects*.

As to 'subject-matter,' that is properly the customer's business; in the first place because the customer only orders what he *wants*, and, in the second, because he only buys what he likes—in the second case it is simply as though the painter had anticipated the customer's order. If you paint something with the idea of selling it, you are, in effect, doing the same as a manufacturer who makes Christmas cards six months before Christmas. And from the point of view of the customer it is, with the rarest possible exceptions, always the subject-matter which is the important thing. When you show him a picture he asks 'What is it?'—unless, of course, he can see at a glance . . . and the exceptions are only apparent, for even in a picture which has no subject-matter or literary content in the ordinary sense, there is still a subject even if it can only be described in such terms as: 'The visual relations between a top-hat, a banana and a glass door.' Such a subject may appeal only to the few—it is none the less a subject and it remains true that it is for the *subject* that the customer normally puts down his money.

It should be added, by way of warning to both buyers of pictures and those who merely look at them, that the sub-

ject of a picture is not merely what it is stated to be in the catalogue or in verbal descriptions.

Catalogue titles are often only 'catch' names to distinguish one picture from another, and when a customer says: paint me a 'Madonna,' or a picture of 'the Derby,' or some 'roses in a bowl,' the painter must know, and *this is the crux of the matter*, what precisely those words mean in the mind of the customer. The word 'Madonna' may mean no more than a 'simpering maiden in the conventional attitude of the church-furniture shop.' A picture of the Derby may mean anything from a photograph of the winner to a representation of the whole universe. A painted bowl of roses may mean only a naturalistic painting of roses such that I, who live in a flat, can think I have a bit of garden on my sitting room wall, and very pleasant, too! or it may mean the concentrated essence of all the roses God ever made, or it may mean that the roses are only a *spring-board* from which the mind has jumped and the painting is the consequent *splash*. It may mean almost anything else also. But, whatever it means, the artist must know or guess. Heaven help him!

The trouble to-day is *not* that the artists do not take any interest in subject matter. The trouble is that the mind of to-day is, roughly speaking (and not very roughly), the *Daily Mail* mind. The trouble is that so few customers can put forward a subject worthy of an intelligent artist's attention.

Nevertheless, in spite of the great quantity of fine works produced by the reaction against the banality of the academic subject-picture, the pure aesthetic line of business is, in the nature of things, a cul-de-sac—a blind alley at the end of which is a sort of hot-house for the cultivation of man-eating orchids.

The divorce of art from common life, the divorce of the artist from the company of ordinary workmen, the absence of any subject matter exciting enough, even interesting enough to command and control their enthusiasm, and the consequence that artists are thrown back upon pure sensi-

BLACKFRIARS

bility or else pure charlatanism—such is the state of affairs. I am not a politician that I should suggest remedies. I can only hope that under the benign influence of good food and good drink people will continue to buy the works of those who, in spite of everything, are the only responsible workmen left.

I apologise for the extremely elementary nature of my remarks. I confess I like elementary lectures much better than the advanced kind. As Mr. Belloc used to say during the war: 'two come from the left, and two come from the right—making four in all.'

ERIC GILL.

PICTANTIAE

As a Freethinker, I am still waiting for a Freethought lecture from Boadcasting House.—Letter in *The Listener*.

In the West, as everywhere else, the people who have something to lose are anxious for the return of the Cosgrave régime. Those on the other side are immature, and it is unfortunate that the channels of emigration which afforded an outlet to Irish youth in the past are now virtually closed.—*The Times*.

With regard to Anglican relations with the Roman Catholic Church, he maintained that a re-union which omitted half of Christendom would be Hamlet without the ghost.—*Church Times* report of an E.C.U. lecture.

Even a Catholic review does not always express the mind of the Church.—*Blackfriars*.

To the general level of uninspired mediocrity in the New Year's Honours List there are a few intelligent exceptions. Sir Thomas Horder will bring his courageous views on birth control into the Upper House of Parliament.—*The Week-end Review*.

PICTANTIAE

It has frequently been suggested that the use of incense in churches may prevent attack by *Xestobium*. Larvae were removed from wood and exposed in a concentrated atmosphere of incense fumes for periods up to a maximum of two weeks. No visible ill-effects were apparent in any of the insects. No information is available on the cumulative effect of incense, but it seems unlikely that the use of this substance would have any deleterious effect on the larvae.—*The Times*.

Can it be that the Sinister Influence, as we have called it, which makes the National Government so mysteriously subservient to a mocking Moscow, extends its long arm to Broadcasting House?—*The Tablet*.

The Roman religion is an agricultural religion whose Deity is incarnate in the twin pillars of Latin Agriculture, bread and wine.—Mr. F. A. Ridley, in *The Adelphi*.

The Movement for the Encouragement of Godlessness, which began in Moscow, is taking on an international character and becoming ambitious, I understand. The promoters have their eyes on Geneva, and want to have offices in the city associated with Calvin and Luther.—*The Star Man's Diary*.

He thought that every locality might have its 'Saint's Day' in commemoration of men who in the past had deserved well of the Republic. Why should not Plymouth have its Drake's Day, or Rochdale its Bright's Day, Birmingham its Chamberlain's Day?—*Times* report of a bishop's speech.

Mrs. W. C. Roberts, wife of the rector of St. George's, Bloomsbury, in a paper, said there was nothing whatever which differentiated women from men except sex.—At the Oxford conference for the ordination of women.

If the modern notion of a world grown cold and dead, in a solar system grown cold and dead, drifting through a cold and dead universe, is to be the end, we like to picture on the bleak surface of the globe the Selfridge Building holding its hoary and impregnable place in the silence and the gloom.—Selfridge advertisement.

LUDOVICO NECCHI AND ITALIAN CATHOLIC ACTION

IN 1886 the recognised leader of the Catholic laity in Italy, Giuseppe Toniolo, Professor of Political Economy at the University of Pisa, wrote as follows:

‘ True civilisation, which should not be confused with mere material progress, flowed out of the wounded side of the dying Christ when he inaugurated on Mount Calvary a new era of self-denial and charity. Only an imperfect preparation for civilisation existed in the world before the Cross. Outside the shadow of the Cross can only be found either the complete negation, or the gradual decomposition of civilisation. In union with the Cross the history of the advance of civilisation is synonymous with that of the progress of Catholicity.’

Compare these words with the following re-evocation of the pagan spirit of Ancient Rome, written in 1876 by the Italian Poet Laureate, Giosuè Carducci:

‘ Rome, alas! triumphs no longer
From the day when first that Red-haired Galilean
The Capitolian heights ascended,
Threw her his cross and bade her
“ Bear it and serve Me.” ’

‘ Fled the wood-nymphs, shocked, to the rivers weeping
When a weird black company, clothed in sackcloth,
Through the ruined marble temples came chanting
Mournful psalms and Litanies,
And of plains that once resounded with human labour
Made a dreadful desert, and called the desert
“ Kingdom of Heaven.” ’

In these two passages is expressed the essence of two hostile ideals, two mutually exclusive conceptions of civilisation: on the one hand the spirit of the Gospel, on the other that of the paganism of the Ancient World. Which was eventually to gain the mastery of the situation and mould Italian civilisation? This was the fundamental issue which remained open during the half-century which elapsed be-

tween the clash of Church and State in 1870 and the recent Lateran Treaty in 1929.

The career of Ludovico Necchi must be viewed in the light of the events which took place during this period of Italian history. He was born in Milan in 1876 and died in 1930. His lifetime therefore corresponds almost exactly with the period during which the Liberals held the reigns of political power in Italy. A fundamental tenet of Italian Liberalism was that religion was simply the private concern of the individual—nothing more. According to this theory, artistic, scientific, social and political life should be freed from the thralldom of religion—or, as it was sometimes contemptuously termed, ‘clerical influence.’ In practice, this theory could only lead to the gradual de-Christianisation of a traditionally Catholic and Christian country. And as this process of moral and spiritual decomposition went on, anti-Christian and anti-religious ideas proportionately gained a firmer footing and spread more rapidly.

Catholic Action during the whole of this period was an attempt to prevent the destruction of the Christian heritage of past centuries. It was simply a defensive movement which aimed at preserving the corner stones of Christian civilisation. It passed through three main phases in Italy—not, indeed, sharply divided, but merging as the years went by one into another, as fresh problems were added to those already in existence.

Each of these phases is linked inseparably with the name of a great leader of the Catholic laity. The Roman question which was uppermost naturally at the outset in men's thoughts recalls to mind at once the name of that stalwart defender of the papal claims, Giambattista Paganuzzi. The gradual moral disintegration of Italian society tended inevitably to sharpen the contrast between rich and poor, and with the growth of industrialism in Northern Italy a solution not merely of the Roman Question was rendered urgent, but likewise of the conflict between Capital and Labour. And as social problems began to be brought more

and more into the forefront of the battle, a new leader of the Catholic laity came forward, a professor from the University of Pisa, Giuseppe Toniolo.

Toniolo is a much more outstanding figure than Paganuzzi. A distinguished sociologist, he was in close touch with Harmel and Lorin in France, with Pottier in Belgium, with Brants, Pesch and Cathrein in Germany. When Leo XIII drew up the *Rerum Novarum*, he consulted Toniolo on various technical points before issuing the encyclical.

The first attempt of Catholics to exercise a direct influence on the intellectual life of modern Italy dates back to the days of Toniolo, himself a university professor. This last phase of Catholic action, previous to the conclusion of the Concordat and the Lateran Treaty, culminated shortly after Toniolo's death with the foundation of a Catholic University in Milan. In this great achievement a leading part was played by Ludovico Necchi.

A short biographical study of the late Dr. Necchi, written by his close friend, Mgr. Olgiati, a professor on the staff of the Catholic University of Milan, has been translated into English and issued in pamphlet form by the Catholic Truth Society. With a view to enabling this pamphlet of some seventy odd pages to reach as wide a circle of readers as possible, it has been published at the low price of two pence.

THE FIRST TWO PHASES

The three phases of Catholic Action in Italy are all reflected in the career of Ludovico Necchi.

It is on record that during his schooldays a rabidly sectarian Government school-teacher came and stood close up to him boiling with rage. Brandishing his cane in the boy's face, he bellowed: 'You little idiot, do you actually believe in the necessity of the Temporal Power of the Papacy?' Young Necchi never turned a hair, but answered quietly: 'Certainly, sir.'

To realise how such an incident could have been possible in a Government School we must go back to the days of Paganuzzi. A glimpse into those times is given us by Mgr. Olgiati, the author of the pamphlet on Necchi, in his reminiscences of Paganuzzi.¹

‘Those were days of unabashed anticlericalism, when armed with trowel and triangle the puny Architects of the Universe were fondly dreaming that—after the collapse of the Temporal Power—they would soon be able to destroy the Spiritual Power of the Papacy; when Liberalism, which had proclaimed the separation of Church from State, was advocating a complete severance of civil life from religious moorings; when Socialism, sweeping all before it, was spreading like wild fire amongst the masses by fanning into flame sparks of economic discontent and, on the unproven plea of a materialistic conception of history, was trampling barbarously underfoot the spiritual and moral heritage of mankind.

‘Though widely differing from each other, and sometimes even in violent conflict, these different political and social tendencies all had in common the same desire to witness the death throes of Catholic civilisation. Philosophers, compilers of popular scientific textbooks, poets and men of letters, all were in agreement on this point. The monkeys of the Darwinists, the roses of Ardigò, the Grecian spring scenes of Carducci, conspired together to cast out the Red-haired Galilean. From the Masonic Lodges, from the Universities, from the Chamber of Deputies, and from workmen’s clubs, the same order was sent out: a death-warrant against Christian Rome.’

With the second phase of Catholic Action in Italy, Ludovico Necchi was more intimately connected. The Roman Question was not in abeyance when he entered the University of Pavia as a medical student. It remained unsettled for, like his predecessor Pius IX, Leo XIII still protested against the Law of Guarantees. But it was overshadowed

¹ *I Discorsi di Giambattista Paganuzzi*. Published by Romolo Ghirlanda (Milan, 1926).

by the more pressing problem of the growing conflict between Capital and Labour.

Leo XIII had already issued *Rerum Novarum*, and his faithful henchman in Italy was Giuseppe Toniolo, Professor of Political Economy at the University of Pisa. Toniolo, the chief exponent of Christian Democracy, defined Democracy as: 'that condition of society in which all the social, legal and economic factors, preserving their full hierarchical development, each in due proportion contribute to the well-being of the whole community in such a manner that the greatest benefit is reaped by the lowest classes.'² In the mind of Toniolo, Democracy is the gradual upraising of the masses owing to the exertions on their behalf of those above them. It was the Gospel of Christ that brought this new social doctrine into the ancient pagan world, and this programme has already been partially carried into effect by the action of the Church on society. It is a process which may lead eventually to a state of equality between all men—but it will be a state of equality on the highest level. It has nothing in common with the dictatorship in its own exclusive interests of any particular class. This would arrest its development. So likewise would those forces whose aim is to drag down all those above to the dead level of those at the bottom of the social scale.

Necchi flung himself whole-heartedly as a young man into the movement started by Toniolo. Drawing its inspiration from the Gospel, Christian Democracy aimed at putting into practice the social programme traced with a masterly hand by the Pope and thereby stemming the advance of anti-clerical Socialism. He realised at a glance the strident contrast between this Christian conception of raising morally and economically the lowest strata of society and the programme of the Socialists. In a speech

² Toniolo: *Il Concetto Cristiano della Democrazia*. Published by *Vita e Pensiero* (Milan). The C.T.S. have recently issued a pamphlet on Giuseppe Toniolo. (Price 2d.).

delivered in Milan in 1901, he criticised the extreme sections of the latter thus:

‘Then the mask was torn off and the real aim finally disclosed Economic problems faded into the background. The Socialists evinced less and less interest in them, so intent were they on reviving the most abject and trivial forms of a stale type of “bourgeois” anticlericalism. . . . This fact is not without interest for us. It throws daylight on to ideas repeated insistently by Catholics—namely, that besides the purely economic aspect there is also a moral and religious side to social questions, and that Socialism so-called is only a new form, adapted to novel conditions, of that ancient anti-Christian spirit which represents the reaction against ethical laws of the lowest instinct of the individual, of matter against spirit, of sensation against idea, and which consequently of its very nature is opposed to the true interests of the people, even though it may deck itself in the borrowed plumes of democracy.’

THE THIRD PHASE

Having thus placed the leader in the midst of the times in which he lived, let us now consider the man himself—destined to play so important a rôle in the third phase of Catholic Action: The development of Catholic higher studies in Italy.

Fr. Gemelli, O.F.M., the present Rector of the Catholic University of Milan, draws the following pen-portrait of Necchi as he was when they were both boys together at a Government Secondary School:

‘Black-haired, with sharp, observant eyes and open, simple manners, not unmingled with a certain reserve, he was always quietly dressed, though wearing often a peculiar fur cap. Friendly and always ready to help his school mates, hard-working and intelligent, he was recognised as the top of the class, yet liked by the other boys.

‘In his features, lit up by a constant kindly smile, there was something peculiarly attractive. A certain reserve in manner did not create a barrier to friendliness with his school-fellows, while his nimble wits permitted him, appar-

ently at least, to answer questions correctly without hesitation. In brief, even in those days the character of Ludovico Necchi was calm, good-natured and well balanced: traits which were distinctive of him right through life.'

As medical students at the University of Pavia, the two inseparable school-friends now found themselves in hostile camps. Gemelli, as the leader of the Reds, edited a Socialist magazine entitled *The People*. On the other hand, hardly had Necchi arrived at Pavia than he joined the Catholic University Students' Club, of which shortly after he became president.

The two students, diametrically opposite in their ideas, often came across each other. The youthful apostle of Christianity was opposed by the revolutionary firebrand and anti-clerical atheist, but the bond of friendship between the two remained unbroken.

We next come across Necchi and Gemelli at the military hospital of St. Ambrose in Milan, where both of them were drafted, on leaving the University, for the period of their military service. The discussions between them on the fundamental problems of life still continued. In the heat of an argument, Necchi once suggested to his friend—who, unknown to them both, was travelling along the road to Damascus—to pray to God in this manner: 'O God, if You exist, make Yourself known to me'

Then came Good Friday of the year 1903. Without any warning, like a sudden flash of light in the darkness, Ludovico heard this invitation:

'Necchi, come with me to church.'

He scrutinised closely the face of his friend. Despite his rising emotion, he dared not yet entertain any hope.

It was only after entering the basilica of St. Ambrose when Gemelli, kneeling down, hid his face in his hands, that Necchi understood. The divine winner of souls, Jesus Christ, had triumphed.

It is essential that this incident of the conversion of Gemelli, who soon after joined the Franciscans, and eventually became the founder and present Rector of the

Catholic University of Milan, should be known. For without it the subsequent career of Ludovico Necchi would be unintelligible.

In the issue of May, 1922, of the *Bolletino degli Amici*, introducing to his readers different people who had assisted him to found the University, Gemelli wrote: 'Necchi Dr. Necchi but above all my very close personal friend Necchi has been a transparently honest and patient helper, who has given us always the benefit of his mature judgment and reflection. When he voices an opinion I feel sure that he is right, since to an upright man God grants special graces.'

Necchi was always Fr. Gemelli's right-hand man. He worked beside him on the Permanent Committee, on the Council of the *Istituto Superiore 'Giuseppe Toniolo'*, and on other committees connected with the University. When Fr. Gemelli offered him the professorship of biology at the University he accepted it gladly, since he was eager for an opportunity of co-operating with all his might in the great intellectual enterprise of the Catholics of Italy.

Dr. Necchi lived to see the conciliation between Church and State which definitely closed that chapter in the religious history of Italy which had been opened six years before his birth by the breach made by the troops of Victor Emmanuel II in the walls of Papal Rome at Porta Pia. Nearly twelve months passed after the signing of the Lateran Treaty between Pius XI and Mussolini, and then this faithful soldier of the Church in Italy—almost as if ready to sing the *Nunc Dimittis*—was taken rather suddenly away from the scene of his labours on this earth.

The web of Ludovico Necchi's life is interwoven so closely with the threads of Catholic Action in that stormy period in the religious history of Italy which has just drawn to a close that those who wish to gain a clearer understanding of the present religious situation cannot do better than learn the history of what has preceded it from the biographical sketch of Necchi issued by the Catholic Truth Society.

HENRY LOUIS HUGHES.

SPAIN'S CATHOLIC AWAKENING

UNDUE importance is perhaps given to the present anti-Catholic campaign in Spain by those English Catholics who are ignorant of the nation's history and unaware that the present measures are for the most part a repetition of the events of the last century. The problem tends to lose its alarming proportions and is narrowed down when seen in its true historical perspective. The problem, however, still remains, and in view of the present state of our world civilisation we may be justified in concluding that it has reached or will reach a decisive stage in Spain's history. The problem of how such a Catholic nation could so unexpectedly become the home of persecution and hatred of religion is found to be deeper when it is realised that Mexico is also a Spanish country, and that anti-clericalism and violent opposition to the Church are rampant in all the Republics of Spanish America and have always formed an integral part of their stormy politics. We should also keep in mind the sufferings of the Church in Portugal and her daughter country, Brazil.

Is there, then, something peculiarly Spanish or Iberian in this problem? I think there is, and its sources are to be sought for in Spanish history and in the manifestation of the Spanish religious spirit. The two are connected. Religion in Spain has been affected by the dead weight of her history. I have already in previous articles in *BLACKFRIARS* expounded the meaning and significance of Spain's *Golden Age* and attempted to give some idea of the enormous tragedy that was the inevitable result of her superhuman and misguided efforts. The decadence that then attacked the country spread to every branch of the national life and has lain heavily upon the Spanish soul for three centuries. Religion could not escape from the universal catastrophe.

Enter into the great Spanish baroque churches of this period and gaze upon the huge altar pieces with their weighty mass of twisted forms and broken lines, their extravagant and heavy ornamentation, and you will be oppressed with a sense of death and failure. Look around at the gaudily dressed statues and ugly shrines, and you will see the religion of St. Teresa become a thing of earth, utterly commonplace and vulgar. You would not be surprised, therefore, to find that this religion in its popular

manifestation lacks an intellectual basis, and has all the instability of a purely emotional appeal. If the history of Spain is a living thing for you, you will understand and not seek for the remedy in the complete destruction of everything around you, but by judicious amputation save the stricken body.

The Azaña government believes in amputation, not as a cure, but in order to get rid of the whole national past and its traditions and to graft upon the present a completely different genus. I feel that such a method is doomed to failure. In one particular, at least, it has already failed. The Government lopped off Spain's religious life but reckoned without the Spanish nature, for now a vigorous and young shoot is sprouting in its place.

Much has been written on the decadence of Spanish religion and its cure, but there has now appeared a book in English which surpasses all others in the profound study the author has made of his subject, in the scope of his treatment, and more particularly in the deep earnestness and religious fervour which prompted him to write it.¹ His book is of extraordinary interest and, to me at least, is full of valuable information in that part of it which treats of South America. It is not written in any polemical or controversial spirit, nor is it primarily intended to serve as Protestant propaganda, but it is a serious, authoritative and learned contribution to the study of this important subject. It is a problem to the solving of which the author has dedicated his life. His work is consequently written with the fire of conviction and the enthusiasm of one championing a cause. In so far as his enthusiasm for the Protestant cause permits it, this book is extremely fair. But all who have the courage of their convictions have a bias, and Dr. Mackay has his bias, just as I have mine in writing this article. This inevitable and very pardonable bias leads to the only weakness in his work, but it is a serious weakness. One half of his picture is painted with great detail and illuminating insight, the other half is painted with large flourishes of the brush in which the clarity of detail

¹ *The Other Spanish Christ. A Study in the Spiritual History of Spain and South America.* By John A. Mackay, D.Litt. (Student Christian Movement Press, 1932; 9/-.)

is subordinated to the effect of the whole. In other words, he has viewed Spanish Catholicism as an outsider, has observed several general characteristics and has concluded that these hold good in every particular instance. I am not in a position to dispute his picture of South American Catholicism, but I do know that sanctity and a true Christian spirit have been much more abundant among the Spanish clergy and laity than he is apparently prepared to admit.

Dr. Mackay is no bigot. He is not antagonistic to Catholicism as such. On the contrary, he recognises the expression of 'true Christianity' in many of its manifestations and can speak with warmth and admiration of many of its past and present achievements. But he has a horror of two things: the Society of Jesus and, the 'Virgin cult.' These to his mind have been the ruin of Spanish Catholicism. He insists on differentiating Spanish Catholics from other Catholics, for Spanish and South American Catholicism, under Jesuit influence, has become the worship of the Dead Christ.

'A Christ known in life as an infant and in death as a corpse, over whose helpless childhood and tragic fate the Virgin Mother presides; a Christ who became man in the interests of eschatology, whose permanent reality resides in a magic wafer bestowing immortality; a Virgin Mother who by not tasting death, became the Queen of Life—that is the Christ and that the Virgin who came to America! He came as Lord of Death and of the life that is to be; she came as Sovereign Lady of the life that now is' (p. 102).

These are strong and unpleasant words, but they become more comprehensible when expressed in a clearer and milder form:

'These two heads of Argentine Universities (Juan Terán and Ricardo Rojas) are agreed that South American Catholicism has lacked two constitutive features of the Christian religion. It has lacked inward spiritual experience and it has lacked outward ethical expression. People have possessed religion, but have not lived it. Religion has been neither a subject of intellectual pre-occupation nor an incentive to virtuous living. Souls have not been in agony. There has been indifference and there has been peace; but the latter has been that eerie, aesthetic peace which

haunts the graveyard ; the peace of death, not the peace of life.' (p. 122).

The same thing, in Dr. Mackay's opinion, is true of Spanish Catholicism, and it is an opinion which anybody who has had any intimate knowledge of Spain and sufficient 'second-hand' knowledge of South America is bound to endorse, not as a universal but as a general rule. For religion has been for the majority of educated Spaniards nothing more than a meaningless routine or perhaps a highly emotional experience which, by reason of its lack of any intellectual basis, is often more dangerous than mere indifference; or at best it has been a useful insurance policy which they hoped would pull them to a heaven the reason for whose existence they did not understand.

There is, however, another 'Spanish Christ,' the true living Christ of the great Spanish mystics and religious writers of the sixteenth century. This, Dr. Mackay rightly asserts, is the real and truly great religious tradition of Spain, but it died before it bore fruit, and it never passed to America. It was killed by the Jesuits, he maintains, and here is the only blatant example of his misrepresentation of Catholicism. Had he listened to the stones of Spanish cities as they tell their story, he would have had a fuller understanding.

The 'Other Spanish Christ' has lain forgotten for centuries, until at last He was resurrected in Giner de los Ríos and Unamuno, and continues to live in all those who have sought spiritual satisfaction in 'one or other of the Protestant Churches in the Peninsula,' and in a number of South American writers and social teachers of the last and present centuries.

Granted that there has been something radically wrong in the Spanish religious spirit, what is the remedy, and what is being done to apply this remedy? Dr. Mackay sees the only hope in the advent of Protestantism, and covers a great deal of space in proving that there is nothing intrinsically uncongenial to the 'Latin mind' in Protestantism. 'This in any case can be said,' he affirms, 'the particular type of Catholicism which has hitherto dominated the Iberian Peninsula and the republics of Latin America has no spiritual future' (p. 263). There are no particular

types of Catholicism. There is only one type. Nations, like individuals, sometimes fall away from this type. The only remedy is not to discard the standard of perfection, but to seek to attain it. What *type* of Protestantism does Dr. Mackay desire for Spain and Spanish America? His answer is a fine one:

‘ This does not mean that what is wanted is a replica of Protestant institutions which have grown up in Anglo-Saxon countries, still less a projection into the Latin world of the sins of Protestant denominationalism. The fact must be emphasised that Protestantism is essentially a movement, a religious attitude, rather than an institutional system or a collection of dogmas ’ (p. 262).

All he asks for is a deeper love of Our Lord in each individual heart. It is what we all ask for, but some of us are convinced that for such a religious movement to have any effect upon a nation it must be accompanied by an institution based upon a solid philosophical and theological foundation, offering a clear ethical code as a mode of life, and the supernatural help necessary to live this life. Where there is no organisation, there is disruption. Where there is disruption, there is no national movement.

I am fortunate enough to see every day signs of what I hope and believe will be a glorious awakening of Catholicism in Spain. I write these lines in Madrid, and the air around is full of a new spirit, of a fire and enthusiasm which it is impossible not to feel. The churches are full each day. The subject of religion is on everybody’s lips, and Catholicism, as soon as they realised it could be lost, has become a living thing worth fighting and dying for. It has also become something worth studying and preaching. I have attended meetings of *Acción Católica* and have heard numbers of young men, still students or fresh from the universities, discussing with keen intellect and depth of insight all the political and social problems of the day, that their own minds may be made clearer as to the causes of the present disastrous condition in which they see their country, and that they may be intellectually prepared to play their part in the salvation and rejuvenation of the Spain they love so much. Each one then goes out into every quarter of this city and lectures to the workmen,

receiving in nearly every case eager attention and an enthusiastic welcome. The workmen themselves are organised into Catholic Trade Unions and are fighting magnificently against overwhelming odds. This is happening in every city and town in Spain, and many a rural district has its study circle of farmers and peasants. *Acción Católica* is meeting everywhere with success, and the important fact must be emphasised that it is entirely a lay movement.

Spain and Protestantism, despite Dr. Mackay's hopes, is a contradiction in terms. 'I cannot conceive of Spain without Catholicism,' said Don Antonio Goicoechea in a public speech a fortnight ago, 'for me the phrase "Spain has ceased to be Catholic" can only mean "Spain has ceased to be Spain."' He was speaking at a meeting of the Traditionalist Party, whose programme is surely the most ambitious of any political movement in the world. Their aim is to restore to the nation the broken tradition of its past by wiping out every vestige of modern democracy and nineteenth century Liberalism. They intend to build up a new Spain, a 'corporate state' formed of regional units enjoying complete autonomy, and united by a King who will represent in his person the full monarchical ideal which kept Spain united in the period of her greatness, and by the Church which will be a co-equal partner with the State. Each region will be a self-sufficing unit functioning economically on purely distributist lines, with a society formed into guilds in the traditional medieval conception, and with a parliament that does not represent opinions but interests. One is inclined to laugh at the magnitude of this ambition, but one's laughter turns to astonishment when one sees with what earnestness and enthusiasm the experts of the party are daily hard at work preparing the machinery which will make possible this revolution in every sphere of the national life.

Acción Popular, led by Don José Gil Robles, has a larger following and a more cautious programme, its aim being to restore to Spain a full Catholic social life based on these four fundamentals: Religion, the Family, Property and Order. It has no concern with either Monarchy or Republic, but pledges itself to accept the legally constituted authority. Everywhere in Spain it is meeting with success

despite the Government's arbitrary oppressive measures. During the past year the party organized eight hundred and sixty-seven 'monster meetings,' of which one hundred and seventy-two were forbidden to be held. Of those held fifty were formed of audiences of over two thousand people, and for thirteen that were suspended, more than five thousand had in each case applied for tickets of admission.

The Traditionalists are also meeting with an enthusiastic reception. The recent inauguration of their great national campaign in Madrid, at which I was present, proved to be an unprecedented success for a party that barely existed before the Revolution. In addition to these two parties there are others which are also Catholic, namely the Monarchists (the Traditionalists are not supporters of King Alfonso, but are the legitimate descendants of the Carlists), the Agrarian Party and the Basque Nationalists. Since the cause of Religion has been definitely bound up with politics, it was impossible to expect the Catholics to unite naturally and spontaneously into one great force. But all these right wing parties, as they are called, are uniting into a Federation known as the C.E.D.A. (*Confederación Española de Derechas Autónomas*) in which each will preserve its essential independence and characteristic ideals while fighting as one for the attainment of their common aim. The first general assembly will meet in February.

Far more important than this awakening in the Catholic political parties, and in many ways far more necessary, is the awakening in the religious life. It is true that in some cases it is difficult to see how much genuine religious revival there is behind this political enthusiasm. Political ideals evoke emotional reactions in a Spaniard. Enthusiasm for these political programmes presupposes enthusiasm for the Church and religion. Here the danger lies in the possible dependence of the latter on the former. There has been too much emotion, with the consequent lack of stability, in the Spanish religious spirit, and this must change. Dissatisfaction with the present Government must not lead Spaniards to the Church merely as a useful means to overturn it. This, I am sure, is not happening. The religious revival could not be more genuine, more

sincere, nor more *alive*. And the fact that it has gripped them, especially the masses of young men, so completely is the most comforting and heartening sign of all.

The first essential factor which contributed to this awakening was the realisation of failure, and of guilt for that failure. Don Esteban Bilbao finished the great discourse with which he opened the Traditionalist campaign in Madrid with these words:

‘ Let us nourish hope in our breasts ; storms hide the sun, but do not extinguish it ; the sun only dies to rise again the following day : the only thing that is born and dies in the same moment is the flash of lightning. The lightning of the storms and the lightning of the revolutions is nothing else than the lash of the whip with which God awakens the nations who, like the foolish virgins, fell asleep in the fulfilment of their duty, forgetting the practice of their Faith and the honour due to their own history.’

The Catholics are fully aware that they are largely to blame for this persecution, and resolved to atone for their negligence.

I shall give only one example of the spirit of this Catholic revival. It is the recent Congress of *Juventud Católica* (Catholic Youth) held at Santander in the early weeks of last December. I was not present myself, but each morning in Madrid I read with eagerness the long accounts of the proceedings written by Manuel Graña for the great Catholic paper *El Debate*. First a few figures that speak for themselves. In 1924 there were six hundred and twenty centres of *Juventud Católica* in the whole of Spain; in 1928 there were seven hundred; in 1932 they numbered one thousand four hundred. I can only reproduce a few extracts, and I shall make no comment, for none is needed.

Listen to Manuel Graña:

‘ The number of those present (in the afternoon of the first day) has increased, and it is said that by Sunday we shall number four thousand.’ As we enter the session has already reached its height. Fr. Alcocer, a Benedictine from Madrid, is summing up his conclusions on the liturgy. We can scarcely believe our ears. *He is doing nothing else than teaching these young men how to hear Mass.* Good-bye to the twenty-five Our Fathers to St. Rita, good-bye to the litany of devotions that have not the

remotest connection with the profound humanity of the traditional rites of the Church! The Father attacks the ridiculous prayers and devotions with a fine irony, and asks the young men to read the missal in Spanish.'

Commenting on this in a later number of the same paper Manuel Graña wrote:

'This simple episode (the discussion that followed Fr. Alcocer's address) lends itself to serious meditation. Did not our fathers know how to hear Mass? Did they not teach their children, now young men, how to fulfil the primary obligation of every Christian? Is it that they had no idea of what the Mass is? The fact is that these young men listen carefully to the address, study it, discuss it and pass the resolution that they have to hear Mass 'in a different way' Here is another case. These young Catholics are also going to 'read the Gospel.' That is another of the resolutions passed at their Congress. . . . One of them opened the sacred text and pronounced an admirable homily: "Who is my neighbour?" Apparently these youths had never received at school a clear and concrete answer to this simple question. This exposition evoked enthusiastic applause, it was for them something new, being something so old. Is it that our old methods of religious instruction have failed, as the Bishop of Ciudad Rodrigo told them? Why? Because they did not carry to the brains, the hearts and the muscles of other generations the divine meaning of the Gospels. The young men had only acted as Christians in a vague theoretic way, as their fathers before them; now they are determined to be Christians in fact.'

This spirit was the most striking manifestation of the whole Congress. In the speech which he gave at the end of the first day, the President of *Juventud Católica* (a magnificent young Catholic who is destined to play a large part in the coming revival, José María Valiente) used these words: 'These barbarians have opened our eyes to the true meaning of Catholic Action and its propaganda, and, what seems stranger still, to the true reason for the very failure of religion among the people.'

This is not all. Perhaps the greatest enthusiasm of the whole Congress was reserved for the resolution condemning Capitalism and proclaiming the economic doctrine of *Rerum Novarum* and *Quadragesimo Anno*. For did not these young men decide unanimously that henceforth they

were to be Christians *in fact*? Listen to one of these young orators and supply (if you can) the fire with which these words were uttered: 'We have done with all this farcical hypocrisy, and are now living in a time of terrible truths. We shall have nothing to do with the red star of Moscow, but we declare war on black Capitalism, the exploiter of the poor!' And he lashed with his tongue those Catholics who go to Mass and deny their workmen a just wage. 'More religion and less Phariseism! More justice and less liturgy!' he cried.

The Congress concluded with a speech from the young President. I quote Manuel Graña's account:

'... he next turns to the workmen and speaks to them with a sincerity and phrases so genuine and inspired that he arouses storms of applause and cheers; and himself carried away by his audience, he asks for time to realise in practice the promises of Christianity's social teaching contained in the Gospels and in the two Encyclicals. And in order that the Catholic workmen, those present as well as those absent, should not question his sincerity and the determination of his followers; in order that the rich Catholics should understand that the young Catholics are resolved to fulfil these promises: "I swear it to you," he exclaimed, raising on high the Crucifix that was on the table, "I swear it to you by this Workman nailed to the Cross!" It is impossible to give any idea of what then takes place in the *Gran Cinema*. It seems as if the seats break to pieces as a revolutionary as well as holy madness takes possession of the heads, hands and feet of the young men; and even the white banners on the platform rise and sway like the multitude in front of them, as if they were the standards of invisible proletarian legions hungering and thirsting for justice.'

Permit me one more quotation:

'The young men do not tire and their devotion knows no bounds. We watch them come and go as happy and as proud as if they were going to a feast, and these are the miracles wrought by *Juventud Católica*, miracles which many men, even Catholics, cannot understand. A youngster is reading the Gospel to Bishops and Priests, and they congratulate and embrace him, and several groups are going to pass the night in prayer with the same delight as if they were going to pass it in a theatre. We watch them come and go with astonishment and we think of Spain's future. Immediately we rush up to our

room and hastily scribble some lines while they kneel in prayer, praising God in the Sacrament with their hymns. We move our pen feverishly with the same intention. It is midnight. It is our way of praying, too, and we have still to repeat this prayer before the telephone. Our time is not wasted, even though, since our collaboration is insignificant, we can do no more than stand near this splendid awakening of a Catholic nation; yes, a Catholic nation, which is setting out with new energy, with the energy of its eternal youth, to continue its Catholic mission in the world.'

* * * * *

What of the future? There are municipal elections in April, to be followed by elections to fill some hundred odd seats in the Cortes. If these elections show a marked swing to the 'right' the Government will certainly dissolve Parliament and call for a General Election. The Federation of Catholic Parties may then come into power. But they expect little from these elections, for the Government have already taken care to deprive of their posts all the Opposition councillors in nearly all the municipalities in order that the full election machinery may be in their hands. We must expect little, therefore, from these elections, and an adverse result must not be taken as a true expression of public opinion. As to the ultimate future there is nothing but optimism, though far worse times are prophesied than those through which the country is now passing. It is not generally realised abroad how near the country is to anarchy. The Traditionalists expect the present system to collapse in chaos, and out of the ruins will rise their new Spain. They cannot begin to build until the last traces of liberalism and so-called democracy have decayed in corruption. They await the coming of a period of anarchy, and for this reason they are not concerned at what is happening or will happen. Don Víctor Pradera, one of their eminent leaders, said to me: 'I am frankly optimistic. All this has happened several times in Spain. Was the country ever in a more shameful and degrading condition than during the reign of Henry IV? Yet look what his sister, Isabella, accomplished in less than twenty years' time! The only thing I regret is that we Catholics have not been able to form one party, and that we have not yet discovered the one man, the Isabella, who can lead us.'

Whatever happens politically matters little in face of the beginnings of this wonderful Catholic revival. No Government can kill this, and it is bound to bear a glorious fruit that we may be privileged to see. 'Spain has ceased to be Catholic' were the famous words of the present Prime Minister. Events are already showing the magnitude of that lie.

ALEXANDER PARKER.

STALIN: A MAN WITH A MACHINE

If (hypothesized Aristotle) if but the tool could do its own work, even as the automatons of Daedalus and the walking tripods of Hephaestus, then there would be no need of slaves and 'prentices. And if (thought Antiparos of the water mill) we go on inventing things like this we shall certainly liberate our poor slaving women and return to the Golden Age. And Marx (who mistook the plutarchy born of the Reformation for Christianity) caustically observed that the ingenious Antiparos knew no political economy; and Aristotle not being a Christian could not conceive the intricacies of value-breeding process and other mysteries of industrial capitalism. Actually, the work of the machine, which according to Proudhon should be a protest of the 'genius of industry against humiliating and murderous toil,' is better described by the words which Ure applies to a modern factory, 'A vast automaton composed of various mechanical and intellectual organs acting in uninterrupted concert for the production of a common object, all of them being subordinated to a self-regulated moving force.' Ure's 'benignant power of steam' (quoted sardonically by Kautsky) does not extend its benign influence beyond its true lord and master, the capitalist (whose beaming benevolence pervades the whole working world).

We have no space to talk of the moral effect of the machine which has long become the true Educator of the People. The plutarchy for once over-reached itself in the mock-alliance with democracy; the *geste*, palliative and patronising, of Free Library and Model Factory was made in an evil hour for Capital—for it salvaged, here and there, from the submerged proletariat a dangerous half-thinking mind that asked for more. The educative influence of the factory on the individual is annihilating. On the Commonality, present and to come? Here is the crucial question.

We threw away the tool because machinery promised us an age of plenty. True to promise the age, dreamed of by antiquity has come—and because of the plentifulness we starve. Machinery (a monstrous growth, some will have it, fertilised by the myriad corpses of the proletariat) by a sinister alliance with Mammon begets yet another monster, an economic god, whose cult demands the burning of our harvest, the sacrificial rotting of our goods. Who has an answer to the problem? An orgy of dynamitism can alone force the world back to handicraft. For all that, there is a sanity in the tool-apologist that the others lack. There is dynamic in his urgency. Despite the partitive or complementary nature of his work the craftsman remains materially the basis of manufacture. The detail worker, Kautsky points out, maintains a certain independence of the capitalist. And, by way of corollary, the workers are urged to maintain handicraft practice and apprenticeship, for with the mechanisation of the craftsman follows the possibility of dismissal, and the success of many of the Trades Unions consists in the retention of the handicraft.

Nevertheless we cannot ignore the machine. Can we use it without extinguishing the race? The great affirmative is Stalin's; but we feel little assurance that his conception of the human race postulates much more than the social value of the hive-bee.

The 'secret' of Stalin (the latest 'mystery' of the Western press) lies in none of Essad Bey's sensational catch-phrases about the menace of Asia, that lurks behind the Georgian, waiting to fly at the throat of Europe. Stalin has indeed presumably the Oriental mind, and this is the mind

that can dream most consistently of the industrialisation of Russia. He believes in the machine and believes that eventually the world will be the better for it. Meanwhile, he is of the East. The Eastern need not appeal to the humanitarian principles of democracy, because he does not accept them. If suffering and the sacrifice of the individual are the price to be paid for successful five-year, seven-year, ten-year plans, *so be it* would be his mood.

Russophobia gains ground amongst the credulous, but Stalin is too interested in his machines and the industrialisation of Russia, to worry about the extension of the International. Failing chaos on the one hand, and universal conversion to Christ on the other, the world will probably drift towards an economic organisation similar to Russia's. Capitalism it was, that in opposition to peasant economy developed the necessity of co-operation. Communism, we are assured by its preachers, is the logical outcome of Capitalism. We can work for the unadopted alley of Distributism, for the strengthening of the regulator of civilisation, the handicraftsman, and for any reformatory policy (however radical) that has as its basis an appreciation of the individual value of men and of the sanctity of the family. With the mechanisation of mankind, whether by Communist or Capitalist, we can have nothing to do.

J. F. T. PRINCE.

REVIEWS

HISTORY

ITALY IN THE MAKING, 1815 TO 1846. By G. F. H. Berkeley.
(Cambridge University Press; pp. xxx, 292; 15/-.)

An impression of a judgement at once calm and wise, a due and balanced sense of proportion and an attitude of mind, serious and inherently courteous, is produced in the reading of this most welcome volume. At the same time the charm and wide simplicity of the whole removes this eminently distinguished book from any sense of heaviness. How delightful is the contrast with that mass of pretentiously over-written history, the gay Compiègne of literature, which the Second Empire has called forth? And this is in keeping with the subject, for a profound seriousness underlay each facet of the movements which led to or retarded Italian unity. The character sketch of Charles Albert is particularly illuminating and attractive; the personality appears so clearly, the ideals, a certain vacillation of mind, the rigid limitations. It can, however, hardly be said that the study of Metternich produces the same sense of satisfaction, for here the author would seem to have yielded to the temptation to over-simplify a complex character. Still this point is of small importance, since Metternich's policy towards Italy was so consistent. Each question which concerns the Church is treated with the most generous consideration. In this direction Mr. Berkeley's book does a service to historical truth, which will prove all the greater since it comes from a clear and impartial non-Catholic writer. This first volume, and especially the scholarly evaluation of Gioberti, causes us to look forward eagerly to the completion of the story. Among the major desiderata of the time is a description, preferably from a non-Catholic pen, of the long pontificate which revealed at every stage the personality of Pio Nono, his fresh gaiety, his naïve attraction.

D.M.

RES PUBLICA, the international review of social and political studies, edited by F. L. Ferrari, Doctor of Social Sciences of the University of Louvain (Paris, 68 rue de Rennes, subscription 60 francs per annum), contains in its

December-January number an illuminating article on 'Republican Spain' by Dr. Mendizabal-Villaba, Professor of Law at the University of Oviedo.

What gives the article unusual interest is the fact that the author is at once a prominent Spanish Catholic (he is, incidentally, a contributor to *La Vie Intellectuelle*) and a convinced Republican. As a Catholic and as a jurist he has devastating criticism for the acts of the present Government, the flagrant violation of the elementary rights of free citizens, but he believes that the monarchy signed its own death-warrant the day King Alfonso abandoned the position of constitutional king (to which he was bound by his coronation oath) for absolutism under the aegis of a dictatorship. So much so that the collapse of the Republic would lead not to a return of the monarchy but to anarchy. At the same time, the whole nation has yet to learn to think in terms of liberty. 'I am no Liberal!' declared Azaña to a reproach that a certain measure was anti-Liberal. At the present time the parties of the Left predominate, ruled by the demagogic catch-words of anti-capitalism and anti-clericalism, while the influence of the conservative currents have been weakened by monarchist intransigence. And while the author considers that Spanish Catholics as a whole were too slow in realising that in itself a separation of Church and State would benefit the Church far more than its old 'regalian' subjection to the Crown, he emphasises the fact that the Church has done all that was possible to come to an agreement with the new Government. What is needed is the political organisation of the middle-classes with an intellectual élite into a party 'not of the Right but of Right, in defence of liberty and law.' Dr. Mendizabal believes that this will come; deprecating the rebellion of August he points out that the value of a democratic constitution lies precisely in the possibility of an inversion of policy without armed force. It lies with the people of Spain to make the public power not the monopoly of a sectarian group, but the expression of the will of the whole nation.

Other noteworthy articles in the same number are 'Le Président du Reich,' by René Capitant, Professor of Law in the University of Strasbourg; 'L'Italie et la Yougo-

BLACKFRIARS

Slavie' by Count Sforza, ex-Foreign Minister of Italy; and 'Le Problème de l'Europe Centro-Orientale' by Don Sturzo.

B.B.C.

CINEMA

The Holy Sacrifice of the Mass.

It was due to the kindness of Mr. J. Russell Orr, of the new Central Information Bureau for Educational Films, Kingsway House, Kingsway, W.C.2, that we were favoured with a private view of this fine film. Produced under the auspices of the Bishop of Rochester, U.S.A., it depicts in unabridged detail the action of Low Mass, interspersed with short sequences from the Life and Passion of Our Lord. It is straightforward photography, and no attempt has been made to enhance dramatic effect by cutting, but the work is a singularly beautiful example of motion-picture art. The photography is excellent, and the clever camera-angles are no less admirable for their aesthetic than for the pedagogic qualities. The shot of the fraction of the Host is particularly memorable. The film aims chiefly at demonstrating and explaining the rubrics of the priest, with the result that he is apt to appear as a solitary performer rather than as the representative of a congregation acting in union with him. This would be a serious defect in a film which claims to convey the meaning of the Mass in its entirety; but the fault lies here in the title rather than in the film itself. It is an achievement which opens up wide vistas of the possibilities of the cinema as a powerful medium for religious instruction and, in particular, for the liturgical apostolate. Copies are available for hire on two reels of sub-standard (16 mm.) non-inflammable stock. All enquiries should be addressed to Mr. Russell Orr.

V.W.

MUSIC.

February has long been recognised as the 'peak' month of music-making. The orchestral concerts, chamber music, instrumental and vocal recitals from which the public can choose this year are many and varied. On February 4th Herr Huberman

gives one of his regular, and justly popular, recitals at the Queen's Hall. At his best this violinist touches great heights, the smooth strength of his playing and his incisive attack being the qualities which most impress. On February 6th, 7th and 9th the Courtauld-Sargent Concert Club are giving their usual form of triple-repeat programme. On these three days Cortot will be playing the Chopin F Minor Concerto and César Franck's *Variations Symphoniques*. Elena Garhardt is singing three of the best loved from amongst her repertoire of Strauss songs at the B.B.C. Orchestral Concert on February 8th. This great singer can always be relied upon to give a most enjoyable and authoritative rendering of the songs she chooses. In the same series of concerts Herr Artur Schnabel will play the Beethoven Emperor Concerto. It would not be a bad thing if Herr Schnabel were put under a permanent contract to play this work at least once a year in this country—just to remind us what it really sounds like. In the same programme we find the great Mozart Jupiter Symphony (No. 41), which requires an orchestra of the B.B.C.'s calibre to do it justice. On February 9th the Royal Philharmonic Society are celebrating the Brahms Centenary with an orchestral concert of that composer's works. The Haydn Variations, the Double Concerto and the Fourth Symphony are due for performance on this occasion. This trio cannot be said to represent Brahms at his greatest; the substitution of the Second Piano Concerto for the Double Concerto, and, possibly, the First Symphony for the Fourth, would make a stronger programme. The Léner Quartet are giving three programmes at the Queen's Hall in February, on the 11th, 21st, and 28th. They form part of a series of six subscription concerts. At the first of the February group Léon Goossens will collaborate with the quartet in the Mozart F Minor Oboe Quintet. The second concert consists of the three Beethoven (Op. 59) *Rassumovsky* Quartets. The third is also an all-Beethoven affair. In this Aubrey Brain and Aubrey Thonger will play the horns in the E Flat Major Sextet. It appears to have become the fashion, of late, to criticise the Léner Quartet on the ground that they are 'over-delicate' in their phrasing; nothing could be more absurd than this charge. They are as robust in their tone, when there is need for such a quality, as any of the combinations we ever hear in England, and far better balanced. In the afternoon, on February 12th, they are combining with the London Philharmonic Orchestra, under Geoffrey Toye, in the first performance in England of Spohr's *Quartett-Konzert*. In the same programme we are going to hear the first concert performance of the conduc-

tor's *Douanes*. It will be interesting to see whether this work will conjure up vivid memories to all who have suffered the indignities, cold, and discomfort of those draughty sheds and endless passages at Calais, Boulogne and Dieppe.

We are to have our annual visit from the Berlin Philharmonic Orchestra under Herr Furtwangler. They are giving two concerts at the Queen's Hall, on February 13th and 14th, and one at the Albert Hall on the 19th. Save for the inevitable all-Beethoven programme on the first date, the works chosen for performance do not make very inspiring reading. This German orchestra is still as fine an instrument as ever, but mere virtuosity can never overcome the handicap of ill-chosen programmes. We have an orchestra or two of our own nowadays that can play interesting music brilliantly.

The B.B.C. are presenting a fine series of eight subscription concerts of chamber music in the new Concert Hall at Broadcasting House, beginning on February 6th. Such great artists as Carl Flesch and Lamond, and such well-known ensembles as the Brosa, Kutcher, and Pro Arte Quartets are taking part.

PATRICK GEOGHEGAN.

GRAMOPHONE NOTES.

With the memory of recent concerts in honour of Sir Edward Elgar's seventy-fifth birthday still fresh in our minds, it may be interesting to see just how much our gramophone companies have done to preserve, for all time, the true spirit and authentic interpretation of his works. Between them, the H.M.V. and Columbia companies have recorded nearly all the major works and a large number of the minor ones. Two notable exceptions are *The Dream of Gerontius* and *The Kingdom*, H.M.V. having only four extracts from the former, while no records of the latter work are available. A not too abridged version of these works would be very welcome. Most certainly, *The Dream of Gerontius* would make very ready sales. Another crying need is a new recording of the Second Symphony. Admittedly the early H.M.V. electric recording was considered highly satisfactory, nevertheless we now judge these productions by a far stricter standard. The recent issue, by the same company, of a magnificent recording and performance of the First Symphony has shown the big strides that have been made in the knowledge of microphone-balancing, and the consequent improvement in instrumental detail.

The same plea for a new recording might also be made on behalf of that great favourite, the Enigma Variations. One

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very good reason for demanding these new recordings, and without any great delay, is that we may be able to avail ourselves of the composer's services as the conductor of the performances. Whatever may be said against the idea of composer-conductors as a general rule cannot, with any fairness, be employed against Sir Edward's skill as an interpreter of his own music.

Both H.M.V. and Columbia have made excellent recordings of the 'Cello Concerto, but it would take great daring to declare one to be more satisfactory than the other. Each has its own good qualities to recommend it. The fact that the composer is conducting the H.M.V. production and that the soloist is in very special sympathy with the mood of the work may count for a good deal with some people. On the other hand, the Columbia version is slightly superior in its orchestral quality, but this is most probably due to a superiority in recording rather than in performance.

The two latest works to be added to the H.M.V. catalogue are completely satisfying, the recording and playing of both the soloist and the orchestras being really magnificent. In order of their issue these two works are—the Symphonic Study *Falstaff*, and the Violin Concerto. The composer conducts the London Symphony Orchestra in both cases, the soloist in the Concerto being Yehudi Menuhin. This boy's technically flawless playing and amazingly thoughtful interpretation, combined with the composer's fine leadership of the orchestra, give the whole performance a glorious air of easy authority.

Although Menuhin's contribution to the performance is outstanding he never allows the mere perfection of his fiddling to interfere with the conception of the work as a whole; the surest sign of a great artist.

The other work, the *Falstaff* Study, is, in its own way, just as remarkable an achievement as the Concerto. In this work we find the nearest approach to biographical appreciation that music is ever likely to produce. In many ways it is even more perfect than the written word owing to the wonderful subtlety of its medium. Here we have, not merely the cross-sectional glimpse of the life of the great Shakespearean character that has been afforded us by sundry other composers, but a panoramic view of the whole brave, lusty, comic, tragic, and pitiful pageant that was the career of that strangely lovable and complex man. The notes supplied with the complete album-set of this work are the composer's own. They are neatly arranged, not too technical, and full use is made of quotations from the score.

PATRICK GEOGHEGAN.

RECENT ART EXHIBITIONS

There is no gap so large as that which divides one generation from the next, and it is for that reason almost impossible to view with complete impartiality the work of the fourteen recently deceased academicians to which Burlington House is this winter devoted. With the exception of Orpen, whom I hope to discuss at greater length next month, these painters and sculptors as a whole represent everything against which modern art is a revolution. To those on good terms with Braque, the naïveté of Sims' children dancing naked round Scotch firs will, of course, seem a little ridiculous : those who admire the idiosyncracies of landscape-painters like Segonzac will find Muirhead a trifle *blanc*, while a bias towards non-representational sculpture will probably discourage us from examining *The True Queen is on her Throne when her Realm is on her Lap*. But the division between us and, say, Dicksee is wider than that. To-day it is the object of the painter, of our Matisse and Duncan Grants and Utrillos, to dismiss from his work as far as possible all non-pictorial associations, and the object of the critic, equally intent on judging a picture by its qualities as a picture alone, to refuse to allow the creator of some poor *Romeo and Juliet* to ride away in a haze of Shakespearean glory. Thus by our standards a considerable percentage of the paintings shown are not pictorial at all but illustrational. Just as there is music and programme music, so there is painting and programme painting, and it is because we are at present unable to accept programme music and programme painting which does not, like *Till Eulenspiegel* and Goya's Maragoto series, justify itself by purely musical or purely pictorial criteria that we smile, a little condescendingly perhaps, at the election of Dicksee himself as P.R.A. eighteen years after the death of Cézanne.

To Dicksee's long literary quotations, muddy colour, inefficient technique, the direct symbolism of Sims provides in its degree a welcome contrast. At first sight, it is true, it is hard to convince oneself that the man who could paint in 1913 so badly co-ordinated a picture as *The Wood beyond the World* (No. 453), was capable fifteen years later of producing *Supplication* (No. 460) with its vehement insistence, even at the expense of clarity, on the rhythm that is so distressingly lacking in the earlier work. Such a development, indeed, would seem entirely inexplicable, were it not for the closeness of the parallel between the progress of Sims and that of the American symbolist, Davies, who also died in 1928. Davies was the better painter; he came far nearer than did Sims to achieving the symbolical clarity that was the object of both. Further, in

Davies' earlier work there is evident the same Florentine influence (in his case Piero di Cosimo's) that can be detected in Sims, while, like Sims in his last *Supplication* phase, he too reverted in his final search for 'emotional design' to a strange, restless, rather crude, half-cubist symbolism.

The intrinsic value of Sims' work, however, is unfortunately very much slighter than the interest of the psychological problem raised by it. He was a sincere, cultured painter, who yet failed to produce good paintings, partly because he was too experimental and, unlike Blake, too receptive to outside influences, as the confused *Ballet* (No. 447) proves, and partly because the inherent mundaneness of his symbolical conceptions precluded the possibility of his ever making of them the abstract designs that Blake's remoter and more abstruse imagery inspired.

Orpen apart, the painter meriting most serious consideration is Charles Ricketts, the display of whose work, though representative, is inadequate and has been supplemented by an exhibition of his stage designs at the Victoria and Albert Museum, which all interested in the history of the English theatre should visit. The characteristic of his art both as painter and stage-designer is perhaps the unfailing good taste with which his essentially dramatic conceptions are expressed. This distinctive restraint is present even when, as in the *Ecce Homo* (No. 331) and the *Don Juan* (No. 333), two of the best pictures in the exhibition, he is expressing himself in as violent an idiom as Daumier's. The latter picture should, incidentally, be compared with the second *Don Juan* (No. 346), his diploma work, which is conceived entirely in theatrical terms and seems to show that innately the theatre was his most congenial medium of expression. Fortunately the exhibition is sufficiently comprehensive to show his remarkable successes in handling bronze, Sir Edmund Davis' *Mother and Child* (No. 329) for example, in book-binding and even more in book illustration. Ricketts was that rare thing to-day, an artist who was also a craftsman. He was far from being a great painter, certainly, but his pictures *en masse* all reach the high level of conscientious artistry that Greiffenhagen and Lambert and Tuke fail so conspicuously to attain.

The seventy-three Muirheads exhibited reveal a quiet, sensitive painter, who has nothing particular to say, but says it very pleasantly. The least impersonal of his pictures are probably the water-colours, some of which, though visually commonplace, are technically models of their kind. Of these *St. Ives* (No. 491) and Mr. D. S. MacColl's *Brightlingsea*, 1924 (No. 554) are among the best. The La Thangues are uniformly bad; the

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feeble arms of the Milletesque *Bracken Mower* (No. 186) are lamentably typical and his *Connoisseur* (No. 199) is probably the worst picture in the exhibition, though Greiffenhagen's *Woman by a Lake* (No. 311) runs it close. Lambert's *Boxers* (No. 248) has unexpected virility and a greater grasp of form than most of his work, and Tuke's startlingly pretty *Genoa* (No. 276) stands out well from a wall of monotonously sunlit boys. The statuary is uniformly awful.

All in all, results do not show the idea of holding a commemorative exhibition on quite so large a scale to have been a happy one. The Orpen and Ricketts rooms certainly deserve a visit, but, as for the rest of the exhibition, what is it but an untimely reminiscence of a very, very bad epoch of English painting? Fifty post-mortems would not change the verdict of 'Death from natural causes.'

JOHN POPE-HENNESSY.

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LE CHRIST. ENCYCLOPEDIE POPULAIRE DES CONNAISSANCES CHRISTOLOGIQUES. (Bloud et Gay; 60 fr.)

One of the Manuals of Catholic Action. A truly excellent work for laymen. Not journalists' impressions of the subject, but a synthetic, co-operative survey by experts: Lemonnyer, O.P., Lavergne, O.P., Hérès, O.P., Huby, S.J., Lepin, Bardy, Tricot, Pirot, Amann, etc., etc. And really complete: Christ from all aspects: the Roman and Jewish background: Christ in the Gospels—value of the evidence: the life of Christ and His teaching: history of the Christological dogma: the theology of the Incarnation: the psychology of Christ: the Redeemer. Then Christ in the religious life of humanity: this the weakest section, too much importance given to later individualistic piety, but Bardy on the Mystical Body is admirable, and Hérès enlightening on the Eucharist. An original article also by Bardy, Christ as seen by non-Christians, Jews, Pagans, Islam, of great value. Finally Christ in art, in music, in literature, in 'lives of Christ,' the crucifix in art—sound information, dim illustrations. Catholic Action demands that the layman must live on dogma: above all on the Christ-dogma. This therefore is an essential book for him.—(A.M.)

L'EGLISE A LA FIN DU PREMIER SIECLE. By G. Bardy. (Bloud et Gay; 12 fr.)

Readers of the *Revue Biblique* will not want an introduction to Bardy. He is in the great line of Duchesne, Tixeront, Batiffol.

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This is a little book—170 pages—but critical and scholarly. The period is of prime importance in the story of the Christian community—the transition period between the Apostles and the Apologists. What happened then? Radical change or homogeneous development? Bardy analyses and assesses the documentary evidence, describes the constituents of Christian life at the time—Baptism, the Eucharist, Liturgical prayer; the Church organisation, the Episcopate, the Roman See; the Judæo-Christians and the early heresies, finally Christianity in the Empire, persecution, and Christian expansion in Europe and Asia. A cautious and inclusive survey of real value.—(A.M.)

THE HISTORY AND LITURGY OF THE SACRAMENTS. By A. Villien. (Burns, Oates & Washbourne; 8/6).

History and archaeology tend to clog the Liturgical movement, to make it a merely material *revival* of past forms. This is fatal: history's only function in the matter is explanation—to elucidate rites, ceremonies, etc., now otherwise incomprehensible, thus revealing to us their meaning and *spirit*, and preventing us from worshipping them precisely *because* they are incomprehensible and as tabus. Prof. Villien, of the *Institut Catholique* of Paris, keeps to this function and throws much light on the ritual of Baptism, the Eucharist, Penance, Unction, Orders and Marriage. Having read it one assists more intelligently at the Sacraments—a sufficient justification for the book. A pity, however, to confine 'the Eucharist' to Holy Communion—for reasons of length and difficulty. The Eucharist is *one*, a sacramental sacrifice: the sacrifice-oblation and the sacrifice-banquet. Communion is participation in the sacrifice just offered—a sacrificial meal. Communion and Mass should not be separated except for urgent reasons, therefore undesirable to divorce them in exposition, especially in popular exposition. The book is interestingly written and Mr. H. W. Edwards' translation careful and readable.—(A.M.)

THE CASE AGAINST EINSTEIN. By Dr. Arthur Lynch. (Philip Allan & Co.; pp. xxx, 275; 10/6.)

This book does not appear to have been intended for a scientific or a learned public. Nine pages are devoted to explaining the elementary processes of the Differential Calculus, with a footnote suggesting that they may be skipped by those who cannot afford the time for close attention; and French or German phrases and words which the author introduces are invariably translated. Moreover, it is his expressed intention to overcome the popular reputation of Einstein.

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Dr. Lynch is careful to disavow any reliance upon the authority of those he cites, but perhaps we are justified in suspecting that the real appeal of the book is not to reason, but to impressing the author's own authority on the lay mind. Most of his use of foreign tongues and his claim to personal acquaintance with some of those great thinkers whose works he mentions, and whose names make such an imposing array, seem to admit of no other explanation.

He is not, however, exempt from translationese (p. 117), mis-translation (p. 160), and misspelt German (p. 98). He quotes Einstein himself, I think, only once, and Relativists usually without giving references. Difficult reading is due to the authors he attacks rather than to his criticisms of them; thus Sir Arthur Eddington is apparently convicted (on p. 237) of making a *howler* in an important passage, equating two reciprocals to zero in the space of half a page.

Surely we cannot take Dr. Lynch as an authority; nor should we allow ourselves to be convinced by over-simple arguments, when the experts he attacks are propounding theories outside our grasp.—(Q.J.)

We recommend to our readers as books to be kept on open shelves near their writing tables the two now classic publications of Burns, Oates and Washbourne, *The Catholic Directory* (3/6) and *The Catholic Who's Who* (5/-). These are remarkable for their price, and even more for their accuracy. There are a few slips; but in such details as these books give, how few!—(B.J.)

GEMMA OF LUCCA. By Benedict Williamson. (Alexander-Ouseley, 3/6.)

Fr. Williamson sees in Gemma the humble, patient, self-sacrificing saint of Lucca, a model for men and women to-day. At a time when suffering, though it may be pitied, is not sought for, or even willingly accepted, her life recalls the traditionally Christian 'doctrine of the Cross.' The reader, if he is to profit by this Life of Gemma, must not allow the element of the miraculous to obscure her fundamental piety, for though not aspiring to the Stigmata, he can at least imitate Gemma's virtues.—(R.E.M.)

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